



19 James

# MORAL MORAL DIVINE

In Two Parts.

By Sir MATTHEW HALE, Knight; late Chief Justice of the Kings Bench.

#### IMPRIMATUR.

Antonius Saunders,
Reverendiffimo Doo, Domino
Gilberto Archiepilc. Cant.

à Sacris Domefficis.

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#### THE

# PREFACE.

HE Author of thefe Writings is a Person of great Learning, great Judgment and Wisdom, and of great Vertue and Piety. He bath written divers learned and compleat Works upon other Subjects; but for thefe Writings here published, they were Written, as were also many others of the like nature, ex tempore, and upon this occasion; It bath been bis custom for many years, every Lord's Day in the afternoon after Epening Sermon (between that and Supper time) to employ bis thoughts upon several Subjects of Divine Contemplations: and as things came into his thoughts, fo be put them into writing : which he did for thefe two Reasons, 1. That be might the more fix bis Thoughts, and keep them from diversion and wandring. 2. That they might remain, and not be loft by forgetfulness or other interventions: And as this was the occasion and manner of his writing them, fo this doubtlefs was all that he intended in them, unless moreover to communicate them to bis Children or some particular Friends in private upon occasion: but for publishing them, certainly be bad not the least thoughts of any such thing; much less bath be revised them for that purpose; nor so much as read over some of them since be wrote them: nor indeed so much as finished some of them. Nay so far was be from any thoughts of publishing them, that when be was importuned but to give his confent to the publication of them, be could not be prevailed with to do it. And therefore

#### The PREFACE.

fore that they are now published, the Reader must know that they are published not only in their native and primogenial simplicity, but without so much as the Authors privity to it.

And thus much I thought my felf obliged, even in justice to the Author, to acquaint the Reader with, and ingenuously to acknowledge, and take upon my self the fault; if any thing less perfect and compleat, or any wise libable to exception, shall appear in these Papers, seeing they were neither written with any intention to be published, nor revised by the Author, nor are

published with bis knowledge.

Rut this again on the other side obligeth me to render some Account of my doing herein, I consess I approve not the thing in general, that is, the publication of another's Writings without his consent or privity: But yet I know very well that those things which in the general are for the most part unlawful, may yet be so circumstantiated in a particular case, as that they may become not only lawful, but very commendable to be done in that case: and such a special case I take this to be. And though I think my self accountable to the Author chiefly, if not to him alone, for what I have done in this case, yet some account thereof I shall give to the Reader, so far at least as concerned these Writings, or is necessary for him to be acquainted with.

When I first met with some of these Writings, and obtained the perusal of them, I thought them well worth my pains to transcribe: which I did, partly for my own use; and partly, seeing them written in loose and scatter'd Papers, to preserve them from that danger of perishing, from which I conceived the Author's larger and more compleat Works to be more safe and secure. And having collected a pretty considerable stock of them, I communicated some of them, as I saw occasion to some friends, some of them Persons of good judgment and learning, who very much commended the same: and scarce any that saw them, but said 'twas great pity but they should be Printed. But besides the Approbation of them by all to whom I did communicate them, I perceived that they had a real effect to the good and benefit of some who perused them:

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and this experience of the good effects which they produced by my Communication of them to a few friends in private, did further confirm my own opinion of them, that they must certainly do much good if published: and being made common, bave the same good influences upon many, which I found they had upon some of those few to whom they were communicated in private: But for the Manuscript Copies which I bad; they were not sufficient for all those fair opportunities of doing good with them, which I faw even among my own friends and acquaintance. Whereupon I solicited the Author to publish them, or at least to give his consent to the publication of them, but could not prevail with him for either, although I know that no motive or argument is more prevalent with bim than that of Doing good. But when I perceived, as I thought, that the chief reasons why he would neither publish them bimself, nor give his consent to the publication of them, were such as would be of no force against the publication of them without his privity or knowledge, I began to consider of doing that.

But before I resolved upon it, I sent two of the largest of them to a Person, whose judgment I know the Author doth much esteem, to have his Opinion of them, not letting him know either who was the Author, or who sent them to him, and having received his Opinion and Commendation of them, and that he judged them like to do much good, and such as would be very seasonable to be published. I began surther to consider whether and how they might be published without either Wrong or Injury on the ove side, or Offence on the other, to the Author. And for the former I reckoned that his concern in it was either in respect of the Disposal of the Copy, wherein would be no great difficulty; or more especially in respect of the Writings to be published, if either there should occur any thing therein not sit to be made publish; or if they were not so well polished and persected as

might be for his credit and reputation.

And although thu might seem to be provided for in some sort by Concealing his Name (which truly I should much rather

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yather have made known, but that I knew I must then wen ture doubly to mour his displeasure) yet I looked upon this we but a weak and insufficient provision, in as much as it is not unufual for Learned men even from the very flyle and genius of weitings to discover the writers; an experiment whereof I had feen in a Person of learning and parts, to whom, upon occasion, I once thewed one of the abritings of this Author, but purpofely concealed who the Author was whom notwithstanding be soon discovered from the writing it felf, telling me be knew no man that did think at that rate, but fuch a Person, who was the Author indeed. And the truth is, thefe writings do not obfourely fpeak their Author, being a most lively representation of him, that is, of his Mind and Soul, and of that Learning, Wolden, Piery and Virtue, which is very eminent and confpieuous in him particularly that of the Great Audit, which I ufe to look until at his very Picture, wherein representing the Good Steward valling his Account, it was impossible for him not to give a lively Representation of bimself; as every Character of a truly wife and virtuous Perfon must needs agree with him who is really fuch; and they who are eminently fuch, can hardly be unknown: and therefore it is not impossible that some, even from the confideration of the work, may different the workman, besides many other occasions of discovery which may happen.

But as I thought this too appele and insufficients. To I could not but think is altogether needless and unworthy both the excellent Author, and these his pious and excellent Author, and these his pious and cheestern Authorisms, to be made use of to that end; and should much rather have abstained from publishing them at all, than have relyed upon such a shift; if I had thought that they had sood in any need abereof. But as it was only their real Worth and Excellence and Usefulness which moved me to desire their publication, so I was verily persuaded, and as well assert as I could be many Writings of my own, and that not upon my own opinion only, but upon the judgment of others also, that no thing liable to exception doth occur in them, or any thing considerable that is questionable which bath not other approved Authors.

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mbe for the fame: and the truth is, the Subject of them is fuch as is not like to affered much matter of their natures these being Adonal and Practical things; subcross they are for the misk para masters of Speculation, and of emotion. (I had almost faid prefumptions) and unaccoffency of not undeterminable Speculation, subich much the great fixty, and are the mister and occuping of greatest vontroverse, especially among them

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Mand shough shele Writings never underwess the lash id or Pencil of the Sudicious Author, and therefore in respect of that perfection which be could have given to theme be not altogether fo compleat as arbornisfe shop might bace been ver if we confider them in themfelves, or with refpect to the Miritings which are daily published were of learned men, and published by the Authors themselves, these will be and to be fuch as may not only very well pols in the Crowd has fuch as are of no vulgar or common frain. The Subpoets of them indeed are common Thoums, but yet fuch as are of most weight and moment in the Life of Man, and of greatest concernment, as in Nature those things which are of grantes use and concernment, are most common. But the matter of his Medications upon these Subjects is not common : Fork as be is a mean that thinks chefely and deeply of things, not after a common rate, fo his Writings, his mole ex tempore Writings, have a certain Genius and Energy in them, much above the common rate of Writers. And though thefe are written ex tempore, and in fuch a manner as bath been faid before, yet the matter of them is for the must part fuch, as he had before well digosted, and and Series infracted to the Kingdom of Heaven, had meafined up in his Heart, and out of this good theafure of his Heurs, and the abundance of it, be produceth thefe good chings; shings which he looked upon as of greatest concern, demost worth his forious consideration, and bad accordingly weighed and considered. And for the Style, it is suitable to the Matter, Significant, Perspicuous and Manly; bu wonds are Spirit and Life, and enery Evidence and Demonstration Miss 1 with

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with them. Moral and Experimental Demonstration : Vox non ex ore, fed ex pectore emilla. And if we take thefe Writings altogether, and weigh them duly and candidly without any vain bumour of critical and pedantick censoriousness, we may therein no less observe the worth and excellence of their Author, especially considering in what manner they were written, than in his more elaborate Works: and being written and published in this manner, they do more evidently demonstrate the reality of bis Honest, Virtuous and Pione Principles, than bad they been designed to be published, and been by bimself: which perhaps may render them not less acceptable to some Readers, not of the lower rank.

So that considering the Writings themselves. I could not think that there was any thing therein, whather of matter or form, which could render the publication of them injurious or prejudicial to the Author in the least in any of the respects aforementioned. Yet notwithft anding, for the greater fecurity, I thought it might be fit, and but just to give this true and ingenuous account both of the occasion and manner of bu writing, and of the publication of them without his privity and knowledge. And this I conceived might be a just and sufficient means to secure the Author against all exceptions, as that which would wholly acquit him in the judgment of all reasonable men, and transfer the blame if any should be to my felf which yet was no more than what I must have resolved to have undercone had they been my own Writings which I had published.

It remained therfire only to consider bow this might be done as without Injury in other Respects, so without Offence to the Worthy Author. And for this, two things did not a little encourage me. 1. The Honesty of my Design, and Sincerity of my Intentions in it : And, 2. The Candor and Goodness of the Author. His Cander I knew to be such, that I doubted not of a fair and favourable Construction of my Design and Intentions. And I knew bis Goodness, Affe-Etion and Readiness to do Good, to be such, that be could not but approve my Design, that is, to do Good; the doing whereof I knew to be a thing of greater Weight with him than

#### The PREFACE

than all bis Reafons against the Publication: And that much Good may be done by the Publication of these Writ tings. I could affure bim upon my own experience of the Effects I bad feen already produced by them in Manufcript. All which, when be should consider, I was perswaded, though perhaps be might at first be a little surprised with the unexpected Publication of them, yet be could not be much offended at it. And then if I could publish them without either Injury or Offence to him. I reckoned it all one in effect as if I had his Consent before to it. And bereupon I resolved at last upon it: and upon these Considerations have made thus bold with this excellent Person and my very good Friend, for the Good of others, which I should not have done for any private Ad-

vantage to my (elf what foever.

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I doubt not but the Reader will be very defirous to know who the Author of thefe Excellent Meditations is; and truly I was no less desirous that be should know it; and that for no sinconsiderable Reasons: 1. As it bath always been one of the most usual and constant Means and Methods. which Almighty God bath, in all Ages and Nations, used for the promotion of the good of Mankind, to raise up eminent Examples of Virtue; so bath be been pleased to make this Author one of them in this Age and Nation: And because the Efficacy of the Examples of Virtuous Actions doth no less depend upon the Principles from whence they proceed, than doth the intrinsick Virtue and Goodness of the Actions themselves, the Publication of these Writings, which so plainly manifest bis Principles, could not but be of great Use to render bis Excellent Example the more effectual, and fo become Subservient to the Gracious Designs of the Divine Providence. 2. In like manner on the other fide, the known Worth and Virtue, and Learning, and Prudence of the Author, would certainly have made theferbis Writings, bow excellent foever of themselves, yet more prevalent with many. 2. And because be is well known to be a Person of extraordinary and admirable Sagacity, Dexterity, and Impartiality in the Search and the Discovery of the Truth of Matters in question, and bath

hath (though that be not fo generally known ) with much Care and Diligence, considered and examined the Reasons. and Boidences, both Natural and Moral, of Religion; thefe. Writings, which fo plainly manifest, shough upon mosber Oceasion, bis Sense and Judgment of the Christian Religion, might be of good Ufe to eafe many of the Doubts and Scruples of some Persons and to cheek the vain and inconsiderate Prejumption of others, about Religion. And his Judgment in the Cafe is the more considerable, as in respect of his great Ability, and the Care and Diligence which he hath used in the Enamination of it; fo in respect of his Freedom from all these things, whether of Natural Constitution, or of Prafossion, or of Worldby Interest, which may be by some suspected to prejudice or byass the fudgment of others. And therefore I doubt not but some, who have a great respect to his Person and may perhaps not have the same Thoughts of Religion which be bath, when they should fee his fudgment in the cafe, might by the Authority thereof be moved to a farther and better Confideration of it. Tis true, the Life of Religion is very wishle in bis Life and Actions, which are all the genuine product of a found and well grounded Perswasion of the Truth of that Faith, which overcometh the World, and bath indeed fet him much above it, yet because common Prudence may more a fober and confiderate Man to an external Conformity to fo reasonable a Religion, and to the Practice of those excellent Virtues which it requires, thefe Writings may possibly give more satisfaction to some concerning bis Judgment in the cafe, than his Life and Actions, and in that respect they may possibly come forth with some Advantage, being written and published in this manner; for here we may read his most intimate and retired Thoughts.

And for these Reasons I much desired to have prefixed his Name, or at least to have let the Reader know who he is; but I know that that would certainly have been displeasing to him, and therefore having made so hold with him in the Publication of these his Writings, I would not presume surther to discover who he is, though for so just and honest ends; but

bave

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have purposely left out some passages which would too plainly bave made him known.

Being for distant from the Press, there may possibly be some sew. Typographical Errata's, more than otherwise them should have been; but I hope that Care hath been taken, that they are not many, nor very considerable; but that the sense will enable the Reader to amend them.

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Ut Nox longa quibus mentitur amica, Diésque Longa videtur opus debentibus, ut piger Annus Pupillis quos dura premit custodia matrum:
Sic mihi tarda fluunt ingratàque tempora, quæ spem Confiliúmque morantur agendi gnaviter id quod Æque pauperibus prodest, locupletibus æque, Æque neglectum pueris, senibúsque nocebit.

## LATTER END

And the Benefits of it.

#### DEUT. XXXII 29.

O that they were wife, that they understood this, that they would confider their Latter End!

T may be probably thought, that the principal Intention of this Wish of Moses was, That the People of Ifraet had a due Confideration of their final Rejection; the ter Tribes for their Idolatry, and the two Tribes for their Crucifying of the Meffias; and not only of that State of Rejection, but of the Causes of it, namely, Idolatry and Rejection of the Mellias; which Confideration would have made them wife and prudent to avoid those great Axostasies which should occasion so terrible a Defertion and rejection by God.

But cortainly the Words containsn evident truth, with relation to every particular Person, and to that latter End that is common to al Mankind, namely, their latter end by death, and separation of the Sul and Body; the due confideration whereofis a great part of Wisdom, and a great means to attain and improve t; and very many of the Sins and Follies of Mankind as they do in a great measure proceed from the want of an attentive and ferious Confideration of it; fo would they be in a great

measure cured by it.

It is the most certain, known, experienced truth in the World, that all men must die; that the time of that Death is uncertain; that yet most certainly it will come, and that within the compals of no long time: Though the time of our Life might be protracted to its longest peand, yet is is ten chousand to, one that it will not exceed four core years where one man attains to that Age, ten thousand die before it; and this Lecture is read unto its by the many Casualties and Diseases that put a period to the Lives of many in our own Experience and Observation; by the many Warnings and Monitions of Mortality that every man finds in himself, either by the Occurrences of Discales and Weaknesses; and especially by the declinations that are apparent in us if we attain to any confiderable Ages and the weekly Bills of Mortality in the great City, where weekly there are taken away ordinarily three hundred Persons: The Monuments and Graves in every Church and Churchyard do not only gvince the Truth of it, whereof no man of Underhanding doubts, but do incessantly inculcate the Remembrance of in

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And yet it is frange to be that this great Truth, whereof in the Theory no man doubts is little confidered or thought upon by the most of Minkind: But notwithflanding all these monitions and emembrances of Morfally, the living lay it pot to hear, and look upon it as a business that little concerns then; as if they were not someerned in this common Condition of Mankind, and 45 if the condition of Mortality only concerned them that actually die, or are under the immediate, Harbingers of it, some desperde or acute Diseases; but concerned not them that are present in health, or not under the Stroke of a moral Sickness. The Reasons of this Inconst

denoteries seem macipally thee:

but That Mer are not willing to entertain this unwelcome Thoughe of their own latter End : the Thought whereof is to unwelcom and troubleton a Guest, that it leems

forms to blaff and disparage all those present enjoyment Sonle, that this Life affords: Whereby it comes on sales that as Death is felf is unwelcome when it draws nero; to the thoughts and pre-apprehentions of it become 

A vain foolith concert that the confideration of the Latter End is a kind of prefage and invitation of in; and upon this account I have known many supersticiously and foolishly to forbear the making of their Wills, because it feemed to them ominous, and a prefage of Death; wherestehis Confideration, though it fits and prepares a Man for Death, it doth no way haften or prefage it.

how A great difficulty that ordinarily attends our hus mane condition, to think otherwile concerning our condition than what at prefent we feel and find. We are now in health, and we can hardly bring our felves to think that a time must and will come, wherein we shall belicked We are now in life, and therefore we can hardly cast ounthoughts into fugh a mould to think we shall die: and sience it is true, as the common Proverb is, That there is no Man fo old, but be thinks be shall live a year longer I and to an entered

(It: is true, this is the way of Mankind to put from us the evil Day, and the thoughts of it; but this our way is ain folly, and one of the greatest occasions of those other Follies that commonly attend our lives, and therefore the great means to cure this Folly and to make us wife, is wifely to confider our Latter End. This Wildom appears in those excellent Effetts it produceth which are generally these two . It teacheth us to live well. 2. de

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La For the former of thele, the confideration of our Latter End dothers no for make our Lives the thorter but it is a great means to make our Lives the better.

zi he less a great/monisjon and westing of us to avoid Sing and a great means to prevent it. When I hall confider that cortainly himself they and I know not how loons tunky.

why thould I commit those things, that if they hather not my Latter End, yet they will make it more unday and troublesome by the reflection upon what I have do amis? I may die to morrow; why should I then committhat evil that will then be gall and bitterness unto me would I do it if I were to die to morrow? why should then do it to day? perchance it may be the last Act of my Life, and however let me not conclude so ill; for, to ought I know, it may be my concluding Act in the

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Scene of niv Life.

2. It is a great motive and means to put us upon the beff and most profitable improvement of our time. There be certain civil and natural Actions of our Lives that God Almighty hath indulged and allowed to us, and indeed commanded us with moderation to use: As the compe tent supplies of our own Natures with moderation and fo briery; the provisions for our Families, Relations, and Dependances, without Coverousness or Anxiety; the diligent and faithful walking in our Callings, and of charge thereof: But there are also other businesses of greater Importance, which yet are attainable without injuring our felves in those common concerns of our Lives: Namely, our Knowledge of God, and of his Will: Of the Doctrine of our Redemption by Christ: our Repentance of Sins past; making and keeping our Peace with God; acquainting our felves with Him; living to His Glory; walking as in His Prefence; Praying to Hime learning to depend upon Him; Rejoycing in Him? walking thankful unto Him. Thefe, and fuch like as these, are the great Bulinels and End of our Lives, for which we enjoy them in this World; and thefe fit and prepare us for that which is to come: And the confideration that our Lives are thore and uncertain, and that Death will fooner of later come, oputs us upon this refo lution and practice to do this our great Work while it is called to day; that we loiter not away our Day, and negot lect our Task and Work while we have time and opport tunity.

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mairs, left the Night overtake is when we cannot work: to gain Oil in our Lamps before the Door be flux! And if Men would wifely confider their Latter Ends, they might do this great Butinels, this One thing necessary, with eale and quiernels; was, and without any neglect of what is necessary to be done in wider to the common necessities of our Lives and Callings It is not these that difable us and rob us of our time ! But the Thieves that rob us of our time; and our One thing noceffary, are Neeligence, excess of Pleasures, immoderate and excelfive Cares and follicitoulnels for Wealth, and Honour. and Grandeur; excellive eating and drinking, curiofity. idlenels? These are the great confirmptives that do not only exhault that time that would be with infinite advantage spent in our attainment, and perfecting, and finishing the great Work and Buffres of our Lives; and then when Sickness and Death comes, and God Atmighty calls upon us to give up the Account of our Stewardship, we are all in confusion, our Business not half done, it may be not begun; and vet our Lamo is one; out Day is fpent; Night hath overtaken us; and what we do is with much trouble, perplexity, and vexation; and possibly our Soul takes its flight before we can finish it. And all this would have been prevented and remedied by a due confideration of our Latter End : and that would have put us upon making use of the prefent time, and prefent opportunity to do our great Work while it is called to Day, because the Night cometh when ce of the origin thought and that is pro no Man can work.

Ind. Most certainly the wise consideration of our Latter End, and the employing of our selves, upon that Account upon that One thing necessary, renders the life the most convening and comfortable life in the World. Por as a Man, that is a Man afore hand in the World, hath a much more quiet life in order to Externals, than he that is be hind-hand; so such a Man that takes his Opportunity to gain a stock of Grace and Favour with God, that hath

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made his peace with his Maken absorbs Christifely had done a great past of the chief-bullings of his life, and ready upon all accasions, found outside one whereun the Divine Redvidesce shall affiguthing, whether of his ordeath, or bealth orthogones, on powerty or riches, he is as it were afore hand inche bufinels and concern a his everlasting and of his present thate alfo. if Go lend him longer life in this World the carries on his great butinels to grazieridegrees of petfection, with gale, and without difficultion trouble or perturbation : But if A mighty God cutting thorten and sall him to give an Ac count of his sewer thip he is roudy and his Account air sand his Busines is not now to be gone about Bleffad is that Servent pubon his Mafter puben be comes fall vantage frant in our attainment, and per (genth a) and L. As thus shis Confideration makes Life better floi hen when Sickness and Death comesias diseas when and By frequent confideration of Death and Diffolution he is taught not tonfearing he is as it were, agguarated With it afore hand by often preparation for half Eh ear of Death is more terrible than Death it felf and by frequent confideration thereof, a Man hath learned not to fear the Even Children by being accustomed to what was at helt terrible to them learn not to fear. siding no 12-By frequent confideration of our Latter and Death becomes to being imprize unto us. The great terror of Death is when is suprisch a Man unawares; but and cipation and pranauan for it takes away any pollibili ty of surprize upon him that is prepared to receive it. Bil menths Martur was wied before, his Martyrdom, no put historinger danthe Candle that to the Flancs might be no noveles unto him, nor turprize him by realon o unasquaintednels with w; and he that often confiders his Latter End deems to experiment Death before it comes whereby he is neither supprized nor affrighted with it and hand; fo luch a Man that takes his Osamos Hinaday

uin a Hock of Gace and Favour with God, that hath

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The greatest thing and telror of Death, are the park and unterpreted Sins of the past Life; the reflection upon there is that which is the Triength, the elixir, the venom of Death it fells 'Pre difference that wifely confiders his Tatter Hind? takes care to make his peace with God in his life time? and by the Paith and Repetitance to ger his Pardon fealed; to enter into Covenant with his God and to keep it to husband his ome in the lear of God; to obderve his Will, and keep his Laws to have his Confeience clean and clear. And being thus prepared, the milignity of Death is cured, and the bitterness of it healed and the fear of it removed . And when a Man can the terrain it with such an Appeal to Almighty God, as once the good King Hecekrab made, in that ficknes which was of it felf mortal, Ifa. 38. 2. Remember now I befeech thee O Lord, bow I baye walked before ther with a perfect beart, &c. It makes as well the thought, as the approach of Death, no terrible balinels. 31 315 15 11 18

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Butthat which, above all, makes Death cafe to fuch a confidering Man, is this! That by the help of this Confideration, and the due improvement of it, as is before shown, Death to fach a Mair becomes nothing elfe but a Gate unto a better life : Nor fo much a diffolution of his present life as a change of it for a farmore glorious, happy, and mimortal life: So that though the Body dies, the Manudies not; for the Soul, which is indeed the Man. makes but a transition from her life in the Body, to a life in Heaven! No moment intervenes between the put ting off the one, to the putting on the other and this in the great Privilege that the Son of God hath given is. that by His Death hath fanctified it ainto us, and by his Life hath conquered it not only in Himfelf, but for us; F Cor. 150 67. Thanks be unto God, apho bath goven with S Victory, through Fefus Christ our Lord; and our Victory, that" is thus given us, is this in That the fting of death is taken away; and 2. That this very death it felf is rendred tous a Gate and Paffage to Life Eternal; and upon this

account

account it can neither hurt, nor may juftly affeight us It is reported of the Adder, that when the is old, the glides through fome firait pallage and leaves her old Skin in the paffage, and thereby renews her vigour and her life. It is true this pallage through Death is fomewhat, firair, and uneafie to the Body, which like the decay'd Skin of the Adder, is left by the way, and not without fome pain and difficulty to it: But the Soul paffeth through without any harm, and without any expense of time, and in the next moment acquires her effate of Immortality and Happinels. And this is the Victory over Death that all tholehave, that by true Repentance and Faith are partakers of Christ and the Benefits of His Death and Refurrection, who hath brought Life and Immortality to light by the Gospel.

And now having gone through the benefits of this wife Confideration of our latter Ends, I shall now add some Cautions that are necessary to be annexed to this Confideration: We are to know, that although Death be thus subdued and rendred rather a Benefit than a Ter-

sor to good Men; yet,

1. Death is not to be wished on defined, though it be an objed not to be feared, it is a thing not to be covered a for certainly Life is the greatest temporal Blessing in this World. It was the Passion not the Virtue, of that excellent Prophet Elijah, that defired to die, because he thought himself only left of the true Worthippers of God, A Kings We are all placed in this World by Almighty God, and a talent of Life is delivered to us, and we are commanded to improve it; a task is fer every one of us in this Life by the Great Mafter of the Family of Heaven and Earth, and we are required with patience, and obedience, and faithfulnels, to perform our Task, and not to be weary of our Work, nor wishour day at an end before its time. When our Lord calls us it is our duty, with courage and chearfulness to obey his Call; but until He calls, it is our duty, with patience and contentedness, to perform

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our Task to be doing of our Work. And indeed in this Life our Lord has delivered us feveral Tasks of great impertance to do ; as namely, 1. To improve our Graces and Virtues, our Knowledge and Faith, and those works of Piety and Goodness that he requires: The better and closer we follow that bufiness here, the greater will be our Reward and improvement of Glory hereafter: And therefore as we must with all readiness give over our Work when our Mafter calls us; fo we must with all diligence and perfeverance, continue our Employment out till He calls us; and with all thankfulness unto God entertain and rejoyce in that portion of Life he lends us; because we have thereby an Opportunity of doing our Mafter the more fervice, and of improving the degrees of our own Glory and Happinels. 2. And besides the former, he hath also set us another Task; namely, to lerve our Generation; to give an example of Virtue and Goodnels; to encourage others in the ways of Virtue and Goodness; to provide for our Families and Relations; to do all good Offices of Justice, Righteousness, Liberality, Charity to others; chearfully and industriously to follow our Callings and Employments; and infinite more as well Natural, Civil, Moral Employments, which though of a lower importance in respect of our selves, yet are of greater use and moment in respect of others; and are as well as the former required of us, and part of the task that our great Lord requires of us, and for the fake of which he also bestows many Talents upon us to be thus improved in this life, and for which we must also at the end of our day give our Lord an account; and therefore for the fake of this allo we are to be thankful for our life, and not be desirons to leave our Post, our Station, our Bufinels, our Life, till our Lord call us to himfelf in the ordinary way of his Providence; for he is the only Lord of our lives, and we are not the Lords of our own lives.

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own lives.

A fecond Caution is this . That as the Bulinels, Employments, and Concerns of our Life must not frange us from the thoughts of Death of again in must be careful that the over-much thought of Death it not to much possels our Minds as to make us forge the concerns of our Life, not negled the Bufinels which that portion of time is allowed us for plas the Bufiness fitting our Souls for Heaven; the Bunnelles of our Cal lings, Relations, Places, Stations Navy the comforts ble, thankful, fober emovments of those honest lawn comforts of our Life that God lends us; fo as it be don with great fobriety and moderation, as in the prefence of God, and with much thankfulness to him; for this is par of that very Duty we owe to God for those very extern comforts and bleffings we enjoy. Deut 28. 47. A will and due confideration of our Latter Ends is neithern render us a fad, melancholy, disconfolate People; no to render us unfit for the Bufineffes and Offices of ou Life; but to make us more watchful, vigilant, inde ftrious, loberly chearful and thankful to that God, the hath been pleafed thus to make our lelves ferviceable w Him, comfortable to our felves, profitable to others; and after all this, to take away the bitterness and fting of Death through Jefus Christ our Lord, com newer a to newent recaile or creater up and incident in telepric

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Widom that is most worth the feeling and finding, is That that is true Wildom, willy said

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This excellent Mian To, after a onligant learch (in the foresth of this Chan a liter Wildom what it is

And to Man he faid , Behold , the Fear of the Lord that is Wildom, and to depart from Evil is Understanding, edical of viole word and of of

means and method up attain to To Man be and To fear HE great prebeminence that Man hath deep Beafts is his Reason; and the great prehent nence that one Man hath over another is Wife dom; though all Men have ordinarily the privilege of Reason; yet all Men have not the habit of Wildom. The greatest commendation that we can ordinarily give a Man is, that he is a wife Man; and the greateft reproach that can be to a Man, and that which is worth referred, is to be called or effeemed a Fool; and yet as much as the reputation of Wildom is valued, and the reputation of Folly is refented, the generality of Mankind are in truth very Fools, and make it the great part of their buliness to be fo; and many that pretend to feek after Wisdom, do either mistake the thing, or mistake the way to attain it; commonly those that are the greatest pretenders to Wildom, and the Search after it, place it in some little narrow concern, but place it not in

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its true latitude commensurate to the nature of Mankind And hence it is that one esteems it the only Wisdom to be a wise Politician or Statesman; another, to be a wise and showing Naturalist; another, to be a wise acquiser of Wealth, and the like; and all these are Wisdom's in their kind; and the World perchance would be much better than it is, if these kinds of Wisdom were more in Fashion than they are: But yet these are but partial Wisdoms, the Wisdom that is most worth the seeking and finding,

that which renders & Many Wife Map. 324

This excellent Man Job, after a diligent fearch (in the speech of this Chapter ) after Wildom what it is, where to be found, doth at length make these two Conelusions, viz. 1. That the true Root of Wildom, and that therefore best knew where it was to be found, and how to be attained as certainly none other but Almight God, vers. 23. God under ft anderb the may thereof, and know etb the place thereof: And, 2. As he alone best knew it, so he best knew how to prescribe unto Mankind the means and method to attain it. To Man be faid, To few God that is Wifdom ! that is, it is the proper and adequate Wildom furable to humane Nature and to the condition of Mankind. And we need not doubt but it is for becapie he that best knew what was the best rule of Wisdom. prescribed it to Man, his best of visible Creatures, whom we have just reason to believe he would not deceive with a falfe or deficient rule of Wildom; fince as Wildom a the Beauty and Clery of Man, to Wildom in Man fee forththe Glery, and Excellency, and Goodnels of God And, conformit to this, David a wife King, and Sola mon the wifest of Men, affirm the fame truth; Pial 114 10. The fear of the Lord is the beginning of Wisdom; a good understanding bave they that do bis Commandments. Prov. 1. 7. The fear of the Lord is the beginning of Knowledge; but Paols despise Wisdom and Instruction: and 9. to The Fedr of the Lord is the beginning of Wisdom, and the known ledge of the Holy is Underfranding. And when the Wife Man

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Man had ron all his long travel of Experiments to attain that which might be that good for the Children of Mous in the end of histedious chace and pursuit, he closeth up all with this very fame conclusion; Ecclef. 12 12 Les ue bear the conclusion of the whole matter. Fear God and keep his Commandments ; for this is the whole Duty of Man; and he gives a thore but effectual Reason of it; For God field ring every Work into judgment, wish every fecret thing whe ber it be good, or subsetber it be evil. And hence it is that this Wile Man, who had the greatest measure of Wisdom of my meer Man fince the Creation of Adam; that had as reat experience and knowledge of all things and persons; hat made it his business to search and enquire, not only nto Wisdom, but into Madness and Folly; that had the reatest opportunity of wealth and power to make the xactest enquiry therein; this wife, and inquistive, and experienced Man, in all his Writings files the Man fearng God and obeying him, the only wife Man; and the Person that neglects this Duty, the only fool and mad-man.

And yet it is strange to see bow little this is thought of or elieved in the World: Nay, for the most part he is thought he wilest Man who hath the least of this principle of Wisom appearing in him; that thakes off the fear of God, or the lense of his Presence on the obedience to his Will, and the discipline of Conscience, and by craft, r fubtiley, or power, or oppression, or by whatloever nethod may be most conducible, pursues his ends of profit, r power, or pleasure, or what else his own vain thoughts and the mistaken estimate of the generality of Men render estrable in this World: And on the other side he that go. erns himself, his life, his thoughts, words, actions, ends, ad purpoles with the fear of Almighty God, with a fense nd awe of his Presence, according to his Word, that rives at a nobler End than ordinarily the World thinks of amely Peace with Almighty God, and with his own leart and Conscience, the hope and expectation of Eterity, such a Man is counted a shallow, empty, inconsiderate, foolish

foolish Man; one that carries no stroak in the World-Man laden with a melancholy delution, setting a grant upon a World he fees not, and neglecting the man are many than the man and neglecting the man are many than the world with t

portunities of the World he fees.

But upon a found and true Examination of this bufine we shall find that the Man that feareth God is the will Man; and he that upon that account departs from evil, the Man of greatest understanding. I shall shew therefor these two things; t. What it is to fear God; 2. That is fear of God is most demonstratively the best Wisdom's Mankind, and makes a Man truly and really a wise Man.

I. Touching the first of these, Fear is an Affection of the Soul that is as much diversified as any one affection whatsoever; which diversification of this affection arise from the diversification of those by which this affection the diversification of those objects by which this affection the diversification of those objects by which this affection the diversification of those objects by which this affection is a second or those objects by which this affection is a second or the second or this affection of the second or the sec

ction is moved. I shall mention these four

1. Pear of Defondency or Desperation; which aries from the sear of some great and important danger than unavoidable, or at least so apprehended, and this is no

the Fear that is here commended to Mankind.

Tear of Terror or Affrightment; which is upon the feine of fome great important danger, that though possibly it may be avoided, but it carries with it a great probability and immediate impendency; as the fear of Mainers in a storm; or a fear that befals a Man in some time or place of great confusion or wisible calamity. And this kind of fear of Almighty God is sometimes effectual and useful to bring men to Repentance after some great displeasure of Almighty God by Sin or Apostacy, but this is not the Fear that is here, at least primarily and principally meant, but these two that follow.

a. A Fear of Revergee: or Awfulness, and this Fear and a railed principally upon the sense of some object full of Glory, Majesty, Greatness, though possibly there is no cause of expecting any hurt from the person or thing thus seared. Thus a Subject bears a Reverential Fear to his Prince, from the sense of his Majesty and Grandeur; and thus much

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more the Majorty and Greatness of Almighty Godes eites Reverence and Awfulnels, though there were mo beher ingredient in that Feary let 4 21 Will ne not fear me faith the Lord? Will ge not tremble at my Presence? Sec Jer 10. 7. Who would not fear that | Q King of Mations? here A Pear of Caution or Watchfulness This is that which the Wife Man commends, 1 row 28 . 14 Bleffed to the Man that feareth always. And this fear of Caution is a due care and vigilancy not to difbleate that Person from whom we enjoy or hope for good; the fear of a Benefa-Agr. or of that Person from whom we may, upon some just cause or demerit; expect an evil, as the fear of a just and righteous Judge. And thele two latter kinds of Fear. namely, the Fear of Reverence, and the Fear of Caution. are those that are the principal ingredients constituting this Fear of God that these excellent Men commend to is as true Wildoniand bod to connect which was men with

Now this Fear of God arijeth from those right and true apprehentions concerning Almighty God, that do with a kind of con naturality and funableness excite both rhese two kinds of Fear; and those seem to be principally these three.

That there is a most excellent and period Being, which we call God, the only true God, the Maker of all things But this is not enough to constitute this Fear, for Epichem and Lucian did believe that there was a God, yet were without the Fear of him.

2. A true and deep lenle, knowledge and confideration of the Attribute of God. And although all the Attributes of God are but to many Expressions and Declarations of his Perfection and Excellency, and thereof all contribute to advance and improve that fear, especially of Reverence; yet there are some Attributes that seem in a more speciall manner to excite and raise the affection of Bear, as well the Fear of Reverence; as that of Caution and tigilance; As namely, 1. The Maissynaud Glory of God, are the

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which the very Angels of Heaven, that are confirms in an unchangeable efface of happiness, carry an inward and express an outward reverence. 2. But Majesty and Glory without Power is not perfect; therefore the sand knowledge of the Almighty Power of God is a great object of our Fear: He doth whatsoever he pleaseth, a things had their Being from him, and have their deposit

dance on him.

2. The deep Knowledge of the Gouling of God, and that Goodness not only Immanent in himself, but Ems nent and Communicative: And from this Diffusive and Communicative Goodness of God all things had their ctual Being, and from him they do enjoy it. And both these Goodnesses of God, the Immanent and Emanen Goodnesses are the noblest exciters of the noblest Fear a Pear foringing from Love, and that Love fixing upon the Immanent Goodness of God which is altogether lovely and perfect, and so upon the Emanent and Communicative Goodness of God, as he is our Benefactor and wherever there is Love, there is the Fear both of Reverence and Caution. We cannot choose but honour and reverence, and be careful to observe and please what foever we thus love; the intrinfick nature of that which we love for its own worth and perfection binds us by kind of natural bond of refult to reverence and honour and the extrinsick emanation of that goodness to us, bind us to reverence and efteem, and honour it as our Bene factor by a double bond, viz. first, of Gratiende or Benevolence to him that Communicates this good; feconely, by a bond of prudence and felf-prefervation not to difoblige him from whom we have our good, and upon whom we have our dependance, left a disobligation should occasion his subtraction or abatement of that good from us. Wherefoever there is dependance, as there must be natural love to that upon which is our dependance, so there must be necessarily a Fear both of Reve rence and Caution, even upon principles of felf-love, if 30 there

this

shere were nothing elfe to commandit, 4. A door fenfe. knowledge and confideration of the Divine Omniscience. If there were all the other Motives of Fear imaginable. neo if this were wanting, the fear of God would be in a great measure abated; for what availeth reverence or caution, if he to whom it is intended do not know it? And what damage can be fultained by a neglector omiffion of that Fear, if God Almighty knew it not? The want of this Confideration hath made even those Atheils that yet acknowledged a God; fuch were Epicurus, Diegoras, Lucretius, Lucian and others among the Philosopherst and fuch was Eliphaz his Oppressor, 766 22, 12 How doth God know ? and can be judge through the thick Cloud? or David's Fool, Pfale 94. 7. The Lord fiell not feer neither shall the God of Jacob regard. But the Alb knowing God fearcheth the very Thoughts, and knows the Heart, and all the Actions of our Lives : Not a word in our tongue but he hearest it, and knows our thoughts of ar off of A deep lenfo of the Holines and Purity of God; which must needs cause in him an aversness unto, and abhorrence of whatfoever is finful or impure. Laftly The sence of the Justice of God, not only an inherent Justice. which is the rectifude of his Nature; but a transient or distributive Justice, that will most certainly distribute rewards to obedience, observance, and the Fear of his Name, but punishments to the disobedient and those that have no Fear of him before their Eyes. The deep confideration and fense of these Attributes of the Divine Perfection must needs excite both the Fear of Reverence and the Fear of Caution, or Fear of offending either by commission of what may displease God, or of omitting of what is pleafing to him versed on But although this knowledge of Almighty God and

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But although this knowledge of Almighty God and his Attributes, may justly excited Fear both of Reverence and Caution; eyet without the knowledge of fomething elfe, that Fear will be extravagant and diforderly, and fometimes begets Superstrian or itrange exorbitancy in

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this Fear, or in the expressions of it, and a want of rea larity of duty or obedience; if a Man know that Almiel A God is just, and will reward obedience and punished obedience: verif he knows nor what he will have do or omitted, he will indeed fear to displease him, but will not know how to please or to obey him : Therefor befides the former, there must be a Knowledge of the W Law of God in things to be done or omitted. The Law of God hath a double Inferiorion; t, in Nature, an that is again two fold hift, The natural Rudiments of Morality and Piery weitten in the Heart; fecondly, due as are deducible by the exercise of Natural reason and light: for even from the notion of God there do reful certain confequences of Natural Piety and Religion that he is to be prayed unto, to be prayed, that he to be imitated as far forth as is possible by us: therefore he's holy, beneficent, good, and merciful, to must we be But we have a more excellent Transcript of the D rine Will namely the Holy Scriptures; which therefor Man that fears God will fludy, observe, and practice as being the best Rule how to obey himsed And the ver fear of God ariting upon the fenfe of his Being and Ann butes will make that Man very folicitous to know the Will of God, and how he will be worshipped and forval and what he would have to be done or not to be done And therefore fince the glorious Godnhath fo far condi scended, as by his Providence to fend us a Transcript of his Mind, Will, and Law; he will be very thankful for it very fludious of in much delighted in is very curious in observe it, because it is the Rule and Direction how he may obey, and confequently pleafe that great God whom he fears; this Word he believes and prizes as his great Charter and in this Word he finds much to excite and regulate, and direct his Fear of God; he fees Example of the Divine Jultice against the Offenders of his Law, of the Divine Bouncy in rewarding the obedience to the Threataings on one hand, Promiles on the other airl. Greater

Greater manifestations of the Divine Goodness in the Redemption of Mankind by Christ Jesus, and therefore greater obligations as well to fear as to love such a Benefactor.

II. And thus far of the kinds of the Fear of God, and of the Causes or Objects exciting it: Now let us see how it dothappear that this Fearing Man is the Wise man, and how the Fear of God discovers it self to be the true, and best, and only Wisdom; which will appear in these particular

Confiderations following.

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Many learned Men confidering that great similitude and image of Ratiocination, in some Brutes especially, have therefore declined to define a Man by his Reason, because of that analogical ratiocination which they find in Brutes, but define a Man by his Religion, Homo eft animal religiosum; because in this they find no communication or fimilitude of natures and operations between Men and brute Beafts: For man is the only visible Creature that expresseth any inclination to Religion or the sense of a Deity, or any exercise of it. I do not stand to justifier his Opinion in all particulars, only these things are most certain; 1. That only the Humane Nature feems to have any lense or impression of any regular Religion upon ic. 2. That the sense of a Deity and Religion resulting from it, is the great ennobling, and advance, and perfection of the Humane Nature; 3. That take away the Fear of God, all sense and use of Religion falls to the ground, S> that the Fear of God is the great Foundation of Religion, and consequently the great enpobling and advance of Humane Nature; that feems almost as great a prelation of a Man truly religious above an irreligious Man, as to operation and use, as there is between an irreligious Man and a Brute. As Religion advanceth, lo Irreligion embaleth the humane Nature.

2. Justice is of two kinds; Distribution, which is the Justice of a Magnitrate or Judge, distributing Rewards and Punishments, favour and displeasure, and due recribing and formal of the control of the

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bution to every Man according to the merits of his Cane 3. Commutative, which is in all civil contracts and delings between Persons, as dealing honestly, keeping promises; and using plainness, sincerity, and truth in a Man faith, or doth: And both thele kinds of Justin are effects of excellent Wildom; wirhout thefe, State and Societies, and Persons fall into disorder, confusion and diffolution : ard therefore thole very men that has not this Justice and Righteoulness, yet honour and value those that have it, and use it. And the Fear of Almighe God is that which begetteth and improveth both the kinds of Justice. Hence it was that Moses, in his choice of Judges, directs that they should be Men fearing Gal and bating Covetousness: Jeboshapbat, in his Charge to h Judges, thought this the best expedient to contain the within the bounds of Justice, to put them in remem brance before whom, and for whom, they are to judge And the very Heathens themselves were some of them used to set an empty Chair in the place of Judicature, a an Emblem of the Presence of God, the invisible, and yet all-feeing God, as prefent in the Courts of Justice observing all the Judges do; and this they esteemed as excellent means to keep Judges to their Duty, by repre fenting to them the Glorious God beholding them. An as thus in distributive Justice, the Fear of God is a great means to keep and improve it; so in commutative Justice, the Fear of God gives a secret, and powerful Law to a Man to keep and observe it. And hence it is that Joseph could give no greater affurance to his Bre thren, of his just dealing with them than this; Gen. 41 18. This do, for I fear God: and on the other fide Abre bam could have no greater cause of suspicion of ill and unjust dealing from the People with whom he conversed than this, that they wanted the Fear of God, Gen. 20.14 Recause I thought the Fear of God was not in this place, &c. The sense of the Greatness, and Majesty, and Power, and Justice, and all-feeing Presence and Command of Almight Almighty God, lays a greater obligation and engagement upon a Heart fearing God, to deal justly and honestly,

than all the Terrors of Death it felf can do.

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And if any one fay, How came it to pass that the Heathen that knew not, and therefore feared not the true God, were yet great afferters, maintainers, and practifers of all civil Justice and Righteousness between Man and Man? I fay, though they knew not the true God, they knew there was a God, whom (though ignorantly) they feared: And this imperfect and broken Fear of God was the true Cause of that Justice and Righteousness that was fincerely, and not for oftentation, practifed among them; and though they mistook the true God, yet in this they were not mistaken that there was a God; and this Truth had that great prevalence upon them to do justly: And if that imperfect fear of God in them did so much prevail as to make them so just, how much more must the true knowledge and the fear of the true God prevail to advance Righteousness and Justice in them that have that Fear of God in their Hearts?

3. It is a great part of Wildom that concerns a Person in the exercise of the Duties of his Relations, and indeed it is a great part of Justice and Righteoulness. Now the Fear of Almighty God hath these two great advantages therein: First, The Will of God instructs exactly all Relations in their Duties of those reciprocal Relations; and this Will of God is revealed in his Word, which contains excellent Precepts of all kinds suitable to every several Relation. Secondly, The Fear of God lets these Directions close upon the Heart, and is a severe and constant obligation to observe them : And so this Fear of God doth effectually fit, habituate, guide, and oblige a Man to the Duties of his several Relations: It makes a good Magistrate, a good Subject; a good Husband, a good Wife; a good Father, a good Child; a good Master, a good Servant; in all those several kinds of goodness that are peculiar and proper to the several Relations wherein a Man Hands.

4. Sincerity, Uprightness, Integrity, and Honesty, are co tainly true and real Wildom. Let any man observe it when he will, an Hypocrite, or Diffembler, or double hearts Man, though he may shuffle it out for a while, yet at the long run, he is discovered, and disappointed, and betray very much Folly at the latter end; when a plain, finced honest Man holds it out to the very last; so that the Pro verb is most true, that Honesty is the best Policy. Now the great Privilege of the Fear of God is, that it makes the Heart fincere and upright, and that will certainly make the words and Actions fo: For he is under the lenfe the infection and animadversion of that God that fearth es the Heart; and therefore he dares not lye, nor dissemble nor flatter, nor prevaricate; because he knows the pure all feeing righteous God, that loves Truth and Integrity and hates lying and diffimulation, beholds, and fees, and observes him, and knows his thoughts, words and action It is true, that vain glory, and oftentation, and reput tion, and deligns and ends may many times render the outward actions specious and fair, when the Heart run quite another way; and accordingly would frame the actions, if those ends and defigns, and vain-glory am oftentation were not in the way; but the fear of God begins with the Heart, and purifies and rectifies it; and from the Heart thus rectified grows a conformity in the Life, the Words, and Actions.

the fenfual appetite of Lufts: Hence grows intemperant and excels in earing and drinking, unlawful and exorbitan lufts; and these exhaust the Estate, waste and consume the Health, embase and impoverish the Mind, destroy the Reputation, and render Men unfit for industry and Business. The exorbitancy, and unruliness, and irregularity of the Passions; as excessive love of things that a ceither no lovely, or not deserving so much love; excess of Anger which oftentimes degenerates into malice and revenge;

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excels of Joy, in light, trivial, inconfiderable matters; excels of Fear, where either no cause of fear, or not cause of so much fear is: And these exorbitances of Passions betray the succours of Reason, break out into very foolish, vain, imprudent Actions, and fill the Word with much of that folly and disorder that is every where observable. 2. Those difeases and distempers of the Mind, as pride, vain glory ambition of honour, and place, and power, infolency, arrogancy, envy, covetoulnels, and the like; these I say, are so many Sicknesses and Cankers, and rotten Ulcers in the Mind; and as they, like the Furies that were let loofe out of Pander's Box do raise most of those storms and tempests that are abroad in the World, so they disease and disorder, and beset the Mind wherein they are, and make their lives a torment to themselves; and put them upon very foolish, vain and frantick actions and deportments; and render Men perfect Fools, Mad-men, and without understanding; and their folly is so much the greater and the more incurable, that like some kind of frantick Men they think very goodly of themselves, think themselves passing wife Men and applaud themselves; though it is most apparent to any indifferent by stander, that there are not a fort of vainer foolish Persons under Heaven. Now as we are truly told that the first degree and step of Wildom is to put off Folly,

fo it is the method of the Fear of God, the beginning of all true Wisdom to disburthen a man of these Originals and soundations of folly. It gives a Law to the sensitive Appetite, brings it in subjection, keeps it within the limits and bounds of Reason, and of those Instructions and directions that the Wise God hath prescribed: It keeps it under discipline and rule: It directs the Passions to their proper objects, and keeps them within their due Meassures and within the due lines and limits of moderation, and

as becomes a Man that lives in the fight and observation of the God of Glory, Majesty, and Holine's: It cures those diseases and distempers of the Mind by the Presence of this great Preservative and Cathartick, the Fear of God If Pride or Vain glory begin to bud in the Soul, he confiders that the God he fears relifts the Proud: The Fear puts a Man in remembrance of the glorious Majesty of the most glorious God; and what is a poor Worm, that he should be proud or vain glorious in the presence and fight of that mighty God? If Ambition or Covetous. nels begin to appear, this Fear of God presently remembers a Man that the mighty God hath prohibited them; that he hath presented unto us things of greater moment for our defires than wordly wealth, or honour; that we are all of his houshold, and must content our selves with that portion he allots us, without preffing beyond the measure of fobriety or dependance upon, or fubmiffion to hims If Revenge stirs in our Hearts, this Fear of God checks it, tells a man that he usurps God's Prerogative, who hath referved Vengeance to himself as part of his own Sovereignty: If that vermin Erry begins to live and crawl in our Hearts, this Fear of God crusheth it by remembring us that the mighty God prohibits it, that he is the Sovereign Lord and Dispenser of all things; if he hath given me little I ought to be contented; if he hath given another more, yet why should my Eye be evil because his Eye is good? Thus the Fear of the Lord walks through the Soul, and pulls up those weeds and roots of bitterness and Folly that infect, disquiet, disorder and befool it.

6. Another great cause of Folly in the World is Inadvertence, Inconsiderateness, Precipitancy, and over-hastiness in speeches or actions. If Men had but the patience many times to pause but so long in actions and speeches of moment as might serve to repeat but the Creed or Lord's Prayer, many follies in the World would be avoided that do very much mischief, both to the Parties themselves and others: And therefore inadvertence and preci-

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pitancy in things of great moment, and that require much deliberation, must needs be a very great Folly, because the confequence of miscarriage in them is of greater moment. Now the Fear of the Lord of Heaven and Earth, being actually present upon the Soul, and exerting it felf; is the greatest motive and obligation in the World to confideration and attention touching things to be done or faid. When a man is to do any thing, or speak in the presence of a great earthly Prince the very awe and fear of that Prince will give any man very much confideration touching what he faith or doth, especially to see that it be conformable to those Laws and Edicts that this Prince hath made. Now the great God of Heaven and Earth hath, in his Holy Word, given us Laws and Rules touching our words and actions; and what we are to fay or do. is to be faid or done in no less a presence than the prefence of the ever-glorious God, who strictly eyes and oblerves every Man in the World, with the very fame advertence, as if there were nothing else for him to observe: And certainly there cannot be imagined a greater engagement to advertence, and attention, and confideration than this: And therefore if the action or speech be of any moment, a man that fears God will confider, 1. Is this lawful to be done or not? if it be not, how shall I do this great evil and fin against God? 2. But if it be lawful, yet is it fit? is it convenient? is it seasonable? if not, then I will not do it, for it becomes not that Prelence before whom I live. 3. Again, if the thing be lawful and fit, yet I will confider how it is to be done, what are the most suitable circumstances to the honour and good pleasure of that great God before whom I frand. And this advertence and confideration doth not only qualifie my actions and words with wifdom and prudence, in contemplation of the Duty I owe to God, but it gives an excellent opportunity very many times by giving pause and deliberation in reference to my duty to God, to discover many humane ingredients of Wildom

and Prudence requisite to the choice of actions and work and the manner of doing them: So that besides the greate advantage of consideration and advertence, in relation to Almighty God, it doth superadd this advantage also for opportunity thereby of humane prudential considerations, which otherwise by haste and precipitance in Actions or Words would be lost; and it habituates the Mind to a temper of Caution, Advertence, and Consideration in matters as well of smaller as of greater moment, and so make a wise, attentive, and considerate Man.

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7. It mightily advanceth and improveth the worth an excellency of most bumane Actions in the World, and make them a nobler kind of a thing than otherwise without they would be. Take a Man that is employed as a State man or Politician, though we have much wildom and prudence, it commonly degenerates into craft, and curning, and pitiful shuffling, without the Fear of God: bu mingle the Fear of Almighty God with that kind of Wil dom, it renders it noble, and generous, and staid, and he neft, and stable. Again a Man that is much acquainted with the subtiler kind of Learning, as Philosophy for In stance, without the Fear of God upon his Heart, it will carry him over to pride, arrogance, felf-conceit, curiofity presumption: but mingle it with the Fear of God, it will ennoble that knowledge, carry it up to the honour and glory of that God that is the Author of Nature, to the admiration of his Power, Wisdom, and Goodness; it will keep him humble, modest, sober, and verrather withan advance than detriment to his knowledge. Take a Man industrious in his Calling, without the fear of God with it, he becomes a drudge to worldly ends, vexed when di appointed, overjoyed in success: mingle but the fear of God with it, it will not abate his industry but sweeten it if he prosper he is thankful to God that gives him power to get Wealth; if he milcarry he is patient under the will and dispensation of the God he fears; it turns the very employ ment of his calling to a kind of religious duty and exer cife of his Religion, without damage or detriment to it,

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8. The Fear of God is certainly the greatest Wildom because it renders the Mind full of tranquility, and eventels in all frates and conditions; for he looks up to the great Lord of the Heavens and Earth, confiders what he commands and requires remembers that he observes and eyes all men a knows that his Providence governs all things, and this keeps him still even and square without any considerable alteration, whatever his condition is. Is he rich, profeerous. great? yet he continues fafe, because he continues humble. watchful, advertent, left he should be deceived and transported; and he is careful to be the more thankful, and the more watchful because the command of his God, and the nature of his condition requires it: Is he poor, neglected. unsuccessful? yet he remains still patient, humble, contented, thankful, dependent upon the God he fears. And furely every man must needs agree, that such a man is a wifer man than he who is ever changed and transported with his condition; that if he be rich or powerful, there is nothing more vain, proud, infolent than he; and again, let his condition become poor, low, despised, there is nothing under Heaven more despondent dispirited heartless. discontented and tortured than such a Man: and all for the want of the Fear of Almighty God, which being once put into the Heart, like the Tree put by Mofes into the Waters, cures the disorder and unefinels of all conditions.

9. In as much as the true Fear of God is always mingled with the knowledge of the Will of God, and that
Will is contained most fully in his written Word, it must
needs be that a man that truly fears the Lord, and infruded in the Word of God, the Precepts thereof must needs
be deeply digested into his Mind. Now as this Word is
the Word of the ever-wise God, and therefore certainly
must be full of most wise directions: So let any man but
impartially and deeply consider the Precepts contaimed in the Word of God, he shall assuredly find the best
directions in the World, for all kind of moral and divine

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Wildom: And I do confidently fay, that in all othe Books of Morality there are not so sound, deep, certain evident Instructions of Wildom (yet most strictly joyne with Innocence and Goodness) as there are in this on Book, as would be easily demonstrable even to a reasonable judgment; but this is too large a Theme for this

place.

10. But befides all this, there is yet a fecret, but a most certain truth, that highly improve h that Wildom, which the Fear of the Lord bringeth, and that is this, The those that truly Fear God have a Secret Guidance from higher Wisdom than what is barely humane; namely, h the Spirit of Truth and Wildom, that doth really and truly but secretly prevent and direct them. And let no man think that this is a piece of Fanaticism. Any man that sim cerely and truly fears Almighty God, relies upon him, call upon him for his guidance and direction, hath it as really as the Son hath the countel and direction of his Fathers And though the Voice be not audible, nor the direction always perceptible to fenfe, yet is equally as real as if man heard the Voice faying, This is the way, walk in it: And this secret direction of Almighty God is principally feen in matters relating to the good of the Soul; but it may also be found in the great and momentous concerns of this life, which a good man, that fears God and begs his direction, shall very often, if not at all times find. 2. Befides this direction, a good man, fearing God, shall find His Bleffing upon him. It is true that the portion of men fearing God is not in this Life; oftentimes he meets with croffes, afflictions and troubles in it, his portion is of a higher and more excellent state and condition than this Life: vet a man that fears God hath also his bleffing in this Life, even in!relation to his very temporal condition? For either his honest and just intentions and endeavours are bleffed with success and comfort; or if they be not, yet even his croffes and disappointments are turned into a Bleffing; for they make him more humble and less efteeming ! better: Rom. 8.28. For it is an everlasting Truth, That Il things shall work together for the best to that love nd fear Almighty God, and therefore certainly such a

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vidences of Wisdom to provide for the future, and to provide for those things for the future that are of greatest noment, importance and use. Upon this account the Vise Man, Prov. 30.25, admires the wisdom of the Ant, hat little Creature, that yet provides his meat in Summer; and we esteem it the Folly of Children and Prodicals in this sthat they have no prospect for the future how hey shall subsist hereafter. Now the wisdom of man hat feareth God discovereth it self in this, that it provides and lays up a good and safe store for the suture, and that in respect of these three kinds of suturities. 1. For he siture part of his Life: 2. For the suture evil days:

For the suture life that is to take place after this pre-

ent short uncertain and transitory Life.

1. In respect of the future time of bis life. It is true our Lives in this World are but short at best, and together with that shortness, they are very uncertain. But yet the nan fearing God makes a due and fafe provision for that inture portion of his Life, how short or how long soever t be. 1. By a constant walking in the Fear of God he ransmits to the future part of his Life, a quiet, serene, and fair Conscience, and avoids those evil fruits and consequences which a finful Life produceth, even in the aftertime of man's Life. The bruiles and hurts we receive in Youth, are many times more painful in Age than when ve first received them. Our Lives are like Husbandmen's eed time; if we low evil Seeds in the time of our Youth, t may be they may live five, ten, or more years before they come up to a full Crop, and possibly then we taste the fruit of those evil ways in an unquier mind or Concience, or some other sour effects of that evil Seed. All

this inconveniency a Man fearing God prevents, and flead thereof reaps a pleafing and comfortable fruit of walk in the Fear of God, namely a quiet Confcience and an even, fettled, peaceable Soul. 2. But befides the by this means he keeps his Interest in, and Peace with a mighty God, and makes sure of the best Friend in he World for the after-time of his Life, to whom he is sure to have access at all times and upon all occasions with comfort and acceptance; for it is an infallible Truth, The God Almighty never for sakes any man that for sakes not him fit

The Second Futurity is the future evil Day, which most certainly overtake every Man, either the day of fe ble and decrepit age, or the day of fickness, or the day death; and against all those the true Fear of God make fafe and excellent provision: So that although he may n avoid them, he may have a comfortable passage through them; and in the midft of all these black Clouds, the ness of a good Conscience fearing God, and the eviden of the Divine Favour will shine into the Soul like a bright Sun with comfort, when aman shall be able with Hezekie Ifa. 28. 2. to appeal to Almighty God, Remember now, Lord, I befeech thee, bow I have walked before thee in tru and in uprightness of heart, and have done that which w good in thy fight: This will be a Cordial under the faintne of old age, a relief under the pains of fickness, and cure the fear of Death it felf, which to such a Soul will be on a gate and passage to a Life that will be free from all pass and infirmities, a Life of Glory and Immortality.

3. The Third Futurity is the Life and State after Deal Most certain it is that such a State there will be, and the it is but of two kinds, a State of everlasting Happines or a State of everlasting Misery; and that all Men is the World do most certainly belong to one of these two States or Conditions: And asit is most just and equal, is it is most true, that they that truly sear God, and obey him through Jesus Christ, shall be partakers of that everlasting state of blessedness and immortal happiness; And on the

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other fide, they that reject the Fear of God, contemn and difobey his Will, shall, without true repentance, be fubed to a state of everlasting Misery. Now herein the truest and greatest wildom of a Man appears, that be duly prorides against the latter, and to obtain the former; all other Wildom of Men, either to get humane Learning, Wealth, Honour, Power, all Wildom of Statesmen and Politicians, in comparison of this Wisdom, is but vain and trivial. And this is the Wildom that the Fear of God reacheth and bringeth with it into the Soul: I. It provides a gainst the greatest of Evils, the everlasting state of Miery, and Intelicity, and eternal Death : 2. It provides for and attains an everlafting efface of bleffedness and happi pels, of rest and peace, of glory and immortality, and ternal life; a state of that happiness and glory that exceeds expression and apprehension; for Eye bath not feel nor Ear beard, neither have entered into the heart of Man, the bings that God bath laid up for them that love bim; I Cor. 2. and they only truly love God, that truly fear him; Mak 3. 13. And they (namely, that fear God) (hall be mine, faith be Lord, inthat day when I make up my fewels.

And now for the Conclusion of this whole matter, letus now make a fort Comparison between the Persons that fear not God, and those that truly fear him; and then let any man judge who is the Fool, and who is the wife Man. A Man hath but a very short uncertain time in this Life, which in comparison of Eternity, is less than a moment. The great God of Heaven in his word affures us that there is an efface of immortality after this Life, and that that immortalestate is but of two kinds, an estate of never dying milery or an estate of endless glory: and tells them, If you fear me and obey those easie Commands that are contain ned in the Book of the Holy Scriptures, which I have given you, you shall infallably attain everlasting life and happiness, and even in this present Life, shall have the influence and presence of my favour, to support, to direct and blefs you: On the other fide if you refuse my

and in the internal in the int

Fear and reject my Commands, and prefer the unlin ful and vain delutions of this present Life, before obedience of my Will, and perfift imponitently in your portion shall be everlasting misery. And now verlasting Life and everlasting Death being fet before it shildren of men, there are a fort of men that rather chil to disobey the Command of God, reject his Fear, and this, that they may enjoy the pleasures of Sin for a season those pleasures that are fading and dving that leave by hind them a fting, that renders their very enjoyment bi ter, and that make even that very little Life they enjoy but a Life of discomfort and unhappiness, in spite of their pleasures, or be they as fincere as their own hear can promise them, yet they are but for a season, a season that in its longest period is but short, but is uncertain alle a little inconfiderable accident, the breach of a Vein, a ill Air, a little ill digested portion of that excess wherein they delight, may put a period to all those pleasures, an to that life, in a year, in a week, in a day, in an how in an unthought moment, before a man hath opportunit to confider, to bethink himself, or to repent; and the the door of Life and Happiness is shut. Again there are a fort of Men that consider this great Propolal, and cha the Fear of Almighty God, and with it Eternal Life, an are content to deny themselves in things unlawful, to a bey Almighty God, to keep his Favour, to walk humb with him, to accept of the tender of Life and Salvation upon the Terms propounded by Almighty God: And in the practice of this Fear they enjoy his Favour, and Prefence and Love; and after this Life Ipent, whether it be long or fhort, and whether their Death be lingring or fudden are fure the next moment after death to enjoy an immor tal Life of glory and happinels. Judge then which d these is the truly Wise Man, whether this be not a Truth beyond dispute : The Pear of God that w Wildom, and the depart from evil is Understanding,

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## Cor. II. 2. June of additional and appeals

For I determined not to know any thing among you, lave Jesus Christ, and him Crucified.

S the Understanding is the highest Faculty of the Reasonable Creature, because upon it depends the Regularity of the Motions or Actings of the Will and Affections: So Knowledge is the propereft and nobleft Act or Habit of that Faculty, and without which it is without its proper end and employment, and the whole Man without a due guidance and direction; Hof. 4. 6. My people periff for want of knowledge.

And as Knowledge is the proper business of that great Faculty, so the Value of that Knowledge, or employment of the Understanding, is diverlifted according to the Subect about which it is exercised : For though all Knowledge of the most differing Subjects agree in this one comnon Excellence, viz. the right representation of the thing as it is, unto the Understanding; or the conformity of the Image created in the Understanding, unto the thing objectly

objectly united to it, which is Truth in the Understandi Yet it must needs be, that according to the various vel and degrees of the things to be known, there arised divertity of the value or worth of that knowledge; the which is of a thing more noble, uleful, precious, mu needs be a more noble, uleful, precious Knowledge,

accordingly, more to be defired.

There have been doubtless, many excellent Understan dings that have been conversant about an exact disqui tion of some particular Truth, which though as Truth they agree in a common value with all others, yet in a frect of their nature, tile and value, are of ino great m ment, whether known or not: as concerning the pred time of this or that passage in such a prophane Histon the Criticism of this or that Latin word or the like; who though by accident, and by way of concomitance, the may be of confiderable ule, when mixed with, or relating to some other matter of moment; yet in themselve have little Value, because little Use. Others have spe their Thoughts in acquiring of Knowledge in for special piece of Nature, the fabrick of the Eye; progression of generation in a Egg; the relation a proportion of Numbers; Weights, Lines; the general of Metals: And thefe, as they have a relative confid ration to discover and set forth the Wisdom of the gra Greatori or to publick Ufe, have great worth in the but in themselves, though they have this excellence Truth in them, and confequently in their kind feed an give tight to the Understanding, which is a power than naturally ordained unto, and greedy of, and delighted Truth though of a low and inferiour Constitution; they are not of that eminence and worth as Truths fome other, either higher, or more useful, or durab

As once our Saviour, in relation of things to be done pronounced One thing only necessary, Luke 10, 42. 8 the Apostle among the many things that are to be known vissaido

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fixeth in the same One thing necessary to be known; Christ Jesus and him Crucified:

There are three Steps:

I. Not to know any thing. Not as if all other knowledge were condemned: Mofes's Learning was not charged upon him as a fin: Paul's fecular Learning was not condemned, but useful to him; to be knowing in our calling, in the qualities and dispositions of Persons, in the Laws under which we live, in the modest and sober inquiries of Nature and Arts, are not only not condemned, but commended and useful, and such as tend to the setting forth the Glory of the God of Wildom. Even the discretion of the Husbandmen God owns as his, 1/a. 28.26. For his God doth instruct bim to discretion, and doth teach bim. But we must determine to know nothing in comparison of that other knowledge of Christ Jesus, as the Apostle counted what things were gain, yet to be loss for Christ, Phil.4: 7. So we are to esteem that knowledge of other things, otherwise excellent, ruseful, admirable, yet to be but folly, and vile in comparison of the knowledge of Christ. And this requires,

1. A true and right Estimate of the Value of the knowledge of Christ Jesus above other knowledge; and consequently an infinite preferring thereof before all other knowledge in our judgments, desire, and delight: And the preponderation of the knowledge of Christ above other knowledges excells most knowledge in all the ensuing particulars, but excells all knowledge in some; and those of most

concernment.

t In the certainty of it. Most other knowledges are either such as we take in by our Sense and Experience; and therein, though it is true that the gross part of our knowledge, that is nearest to our sense, hath somewhat of certainty in it, yet when we come to sublimate and collect, and infer that Knowledge into universal or general Conclusions, or to make deductions, ratiocinations, and determinations from them, then we sail, and hence grew

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the difference between many Philosophers. Again, the knowledge that we elicit from fense, is but very narrow if it stand there: for the forms of things, the matter of fubstance, which is the subject of Nature, are not easily perceptible by fense; we see the colour and the figure and the variations of that, but we do from thence on make conjectures concerning the forms, substances, an matter: Or they are such as we receive by Tradition, whe ther bifforical or doctrinal; and the former depends upo the credit of the Relator, which most an end depends upon anothers credit, and so vanisheth into much uncertained unless the Authors be very authentick and eve-witnesses And as to matters doctrinal, still that depends upon the Opinion of a Man, it may be, deduced upon weak con victions, croffed by persons of as great Judgment, and breeds uncertainty, distraction, and dissatisfaction in the knowledge. But in the knowledge of Christ, we have gree ter certainty than can be found in any of all these other Knowledges. 1. A confrant Tradition and Reception by millions, before he came, that the Mellias was to come and fince he came, that in truth he is come. 2. The Apostles, Evangelists, and Disciples, that were purpose ly chosen to be Witnesses of Christ's Miracles, Doctrine Suffering, and Refurrection. 2. The Miracles he did that are witneffed to us, by a greater confent of Tellmony than any one part of any History of that Antiquia 4. The Purity, Sanctity, and Justness of his Doctrine which was never attained unto in the teaching of the Phi losophers, nor ever any could, in the least measure, impead or blame. 5. The Prophecies stiled most justly by the Apostle a more certain evidence than the very Vision of his Transfiguration, and a Voice from Heaven, 2 Pet. 1.19 And so in truth is a more undeniable Argument than any is; for it is not capable of any fraud or imposture. 6. The wonderful prevailing that the knowledge of Christ had upon the World, and this not only de facto, but backed with a Prophecy that it should be so. 7. The admirable concordance

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concordance and symmetry, that this Mystery of Christ makes in the whole method of the proceeding of God in the World, as will be eafily observable upon the collation of these things together: The Creation; The Fall; The Law; The State of the Jews; The Immortality of the Soul; The Necessity of a Satisfaction for Sin if pardoned; The Types and Sacrifices; The Prophecies; The Rejection of the Jews; The Calling of the Gentiles; The Progress of the Gospel to the new discovered parts of the World successively as discovered; that a due collection being made of all these and other Considerations, it will appear that the Doctrine of Christ Jesus, and him crucified, is that which makes the dispensation of God towards the Children of Men to be all of a piece, and one thing in order to another, Christ the Mediator, in whom God hath gathered together all things in one, Epbef. 1. 10. made it as one System, Body, Fabrick. 8. Besides the undeniable Prophecies, there bears Witness to this Truth, the fecret powerful Wirnels of the Spirit of God convincing the Soul of the Truth of Chrift, beyond all the Moral perswasions in the World, beyond the conviction of demonstration, to believe, to rest upon, to affert it, even unto the loss of life and all things.

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2. As in the certainty, so in the Plainness and Easiness of the Truth. The most excellent Subjects of other knowledge have long windings, before a man can come at them; and are of that difficulty and abstruseness, that as every brain is not fit to undertake the acquiring of it, so much pains, labour, industry, advertency, assiduity is required in the best of Judgments, to attain but a competent measure of it: Witness the studies of Arithmetick, Geometry, Natural Philosophy, Metaphysicks, &c. wherein great labour hath been taken to our hands, to make the passage more easie, and yet still are full of difficulty. But in this knowledge it is otherwise: as it is a knowledge sitted for an universal use, the bringing of Mankind to God, so it is sitted with an universal Fitness and Con-

venience for that use, easie, plain and familiar. The por receive the Gofpel, Matth. 11.5. And indeed the plainne of the Doctrine was that which made the wife World stumble at it, and thence it was, that it was hid from the wife and prudent, Matth. 11.25. Who like Naama with the Prophet could not be contented to be heale without some great Oftentation; nor were contented to think any thing could be the Wisdom of God, and the Power of God, unless it were somewhat that were abstruct and at least conformable to that wisdom they had, and were troubled to think that that Wildom or Doctrine, that must be of so great Use and End, should fall under the capacity of a Fisherman, a maker of Tents, a Carpenter But thus it pleased God to chuse a Doctrine of an east acquisition; I. That no flesh should glory in his sight I Cor. 1.29. 2. That the way to Salvation being a com mon thing propounded to all Mankind, might be difficult to none. Believe and thy fins be forgiven. Believe, and thou shalt be saved. Believe, and thou shalt be raised upn Glory, John 6. 40. This is the Will of him that fent me that every one that feeth the Son and believeth on him, ma bave eternal life, and I will raise bim up at the last day.

3. As in the Certainty and Plainnels, so in the Subliming and Loftinels of the Subject. And hence it is that Metaphylicks is reckon'd the most noble knowledge, because conversant with and about the noblest Subject; Substantial considered in abstracts from Corporiety, and particular adherents falling under other Sciences. But the Subject of this knowledge is of the highest consideration, Almighty God; The dispensation of his Council touching Man in reference to the everlasting condition of Mankind; The true measure of Just and Unjust; The pure Will of God; the Son of God and his miraculous Incarnation, Death, Resurrection and Ascension; The great Covenant between the Eternal God and fallen Man made, sealed and consimued in Christ his great transaction with the Father in their Eternal Counsel; and since his Ascension, in his continual

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Interceffion for Man; The means of the discharge and satisfaction of the breach of the Law of God; The state of the Soul after death in blessedness or misery: These and many of these are the subject of that knowledge that is revealed in the knowledge of Christ, such as their very matter speaks them to be of a most high Nature: The great transactions of the council and administration of the mighty King of Heaven, in his Kingdom over the Children of Men: such as never sell under the discovery, or so much as the disquisition of the wifest Philosophers; and such as the very Angels of Heaven desire to look down into, 1 Pet. 1.12. And behold with admiration that manifold Wildom of God, which is revealed unto us poor

worms, in Christ Jesus. Let and men or me Englisondo

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4. As the matters are wonderful high, and fublime, fo they are of most singular Use to be known. There be many pieces of Learning in the World that are conversant about high Subjects; as, that part of Natural Philosophy concernining the Heaven and the Soul; the Metaphylicks; the abstruler parts of the Mathematicks that are not in order to Practice. But as it may fall out that the knowledge of the Subject is unaccessible in any certainty, so if it were never to exactly known, it goes no farther; and when it is known there's an end, and no more use of it. Whereas many times Subjects of an inferior nature are more useful in their knowledge; as practical Mathematicks, Mechanicks, Moral Philosophy, Policy; but then they are of inferiour Nature, more useful but perchance less noble. But here is the privilege of the knowledge of Christ Jesus, that as it is of Eminence and Height, so it is of Use and Convenience, and that in the highest meafure; as it is a Pearl for Beauty, so it is for Value. This knowledge is a kind of Catholicon, of universal use and convenience. In reference to this Life: Am I in Want, in Contempt, in Prison, in Banishment, in Sickness, in Death? This Knowledge gives me Contentednels, Patience, Chearfulnels, Relignation of my felf to his Will, D 3

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who hath fealed my Peace with him, and favour from him, in the Great Covenant of his Son; and I can line upon this, though I were ready to flarve; when I am a fored that if it be for my Good and the Glory of Hi Name, I shall be delivered; if not, I can be contented fo my Jewel, the Peace of God and my own Conscience by the Blood of Christ be safe. Am I in Wealth, He nour, Power, Greatness, Esteem in the World? The knowledge teacheth me Humility, as knowing from whom I received it: Fidelity, as knowing to whom! must account for it; Watchfulness, as knowing the Ho nour of my Lord is concerned in some measure in my carriage; and that the higher the employment is, the more obnoxious I am to temptation from without, from them that watch for my halting, and from within, by a decei ful heart: And in all it teacheth me not to over value it nor to value my felf the more by it or for it; because the knowledge of Christ Jesus presents me with a continua Object of a higher value, the price of the high calling of God in Christ: It teacheth me to look upon the glory of the World as ruft, in comparison of the Glory that excelleth, and the greatest of Men as Worms, in comparison of the great God. And as thus in reference to the temporal condition of my life, this knowledge of Christ is of fingular ule, and makes a man a better Philosopher than the best of Morals in reference thereunto: So it guides me in the management of all Relations: 1, To God; it presents him unto me in that representation that is right, full of Majesty, yet full of Love, which teacheth me Reverence, and yet Access with Boldness, Love and O. bedience. 2. To Man; Justice, giving every man his due, for fo the Knowledge of Christ teacheth me; Do as ye would be done by; Mercy, to forgive; Compattion, to pity; Liberality, to relieve; Sobriety, in the use of creatures, and yet comfort in the enjoying of them; right use of the World, and yet a contempt of it; in comparison of my hope. It makes death not terrible, becaule

case a most fure passage to Life: Here I find a way to get all my fins pardoned, whereas without this, all the world cannot contrive a Satisfaction for one; I find a way to obtain such a Righteousness as a valuable with God, and perfect before him, even the Righteousness of God in Christ. And here I find, the means, and only means, to avoid the wrath to come, the terror of the judgment of the great day; everlasting life unto all Eternity, with the Blessed God, and our Lord Jesus Christ, and all the Blessed Angels, and the Spirits of just men made perfect. Thus this knowledge is useful for this life, and that which is to come, and that in the highest degree; which all other Knowledge comes short of, and attains not to any one of the least of these ends.

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5. In the Duration and Continuance of it. Many subjects of knowledge there are, wherein by time, or at least by death, the knowledge proves unuseful, or at least, the labour therein unprofitable and loft. For instance, I study to be very exact in natural Philosophy, the mixtures or conjunctions of qualities, elements, and a thousand such enquiries; What use will this be when the World with the works thereof shall be burnt up? Or if it should not, what great benefit would this be to a separated Soul? which doubtless shall either know much more therein, without any pains, and fo the labour here loft, or it shall be such a knowledge as will be unconfiderable or unufeful to it: And fo, and much more for the studies of Policy, Methods of War, Mechanical Experiments, Languages, Laws, Customs, Histories; all these within one minute after death will be as uteless as the knowledge of a Taylor or Shoomaker: they are all dated for the convenience and ule of this Life, and with it they vanish. But here is the privilege and advantage that this knowledge hath; as it serves for this life, fo it serves for that to come; and the more it is improved here, the more shall it be dilated hereafter; the higher measure thereof I attain here, the greater measure

of Glory hereafter. As the more Knowledge I have the Mystery of Christ here, the greater is my fight and a miration of the Wisdom, and Goodness, and Love of Gotthe greater my Joy and Complacence, and Delight in the sight and sense, and the more my Soul is carried out in Love, and Praise, and Obedience unto him: So into life to come, that Knowledge shall improve, and configuently the Sense of the Wisdom, Mercy and Love God, and consequently the Flame of the Soul, of Low and Praise unto him, and Delight, and Joy in him, shalincrease unto all eternity.

2. As thus the Knowledge of Christ Jesus and him Cocified, excels all other Knowledge, and so in compariso thereof, all other knowledge, upon a right Judgment, as nothing; so the Soul being rightly convinced thereof, so a higher price upon that knowledge, than upon all other knowledge besides; it priseth it highly in it self and other reckons all other knowledge without it but a curious so norance, or an impertinent knowledge, and contents self abundantly in this knowledge though it want other.

2. Because that which is of most concernment require my greatest diligence to attain it, I am contented an greedy to spend more time in attaining this than that; and will rob other studies and disquistions of the time thate therwise might be conducible to attain the knowledge of them, rather than those studies should consume that time that should be allotted to this. My time is part of the Talent, which my Maker hath put into my Hand, an for which he will at the great day demand an account and if I have spent that Talent in unprofitable employ ments, or in less profitable than I should, my Arrear is for much the greater: If I have confumed my time in study ing my preferment, honour, or wealth, in this world in Itudying how to please my self with vain and unnecessar ry recreations, in unlawful or excessive pleasures; in unlawful and immoderate curiofities; which I might better have spent in the study of the Mystery of Christ, or the con-

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onformity unto that Will and Testament he left me, or improving my interest in him. I have committed two follies at once. 1. Lost my Talent of Time and Opportunity, for which I am accountable, as mispent. Lost that Advantage which I had in my hand to improve my interest in God, and Favour from him, and ever to him; and though I have done so much, as may erchance preserve the main, yet I have omitted so much a might have more encreased my stock of Grace and Glory; and my Talent might have gained ten, and at nost it hath gained but two. And surely when Death omes, the most comfortable hours that can return to our semories, will be those we spent in improving the true indexperimental, and practical knowledge of Christ Jeus, and him Crucified.

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4. Consequently where this knowledge and the other mowledge of an inferiour rate justle and cross one anoher, it is the best wisdom to side with thu, and to deny he other, to become a Fool that he may be wife. I Cor. 2.18.

II. Thus concerning the first Consideration: I determied not to know any thing, viz. nothing in comparison of his knowledge of Christ, nothing rather than not that; lave Christ Jesus. And truly well might the Apostle make Il other knowledge give place to this; first, for the Exelleney of it, whereof before: secondly, for the Amplitude and Compass of it; for though it be so excellent, that a mall dram of it is sufficient to heal and lave a Soul, if it be a right knowledge as is before observed, yet it is so arge that when the best knowledge hath gone as far as it can, yet there is still aliquid ultra: One consideration of t, even the Love of God hath a breadth, and length, and depth, and height, passing knowledge, Epb 3.18, 19. and yet there be other depths and heights in it than this; to that well might the Apostle conclude as he doth, Tim. 2. 16. Without controversie great is the mystery of Godliness, God manifested in the flesh. Therefore for the present we shall consider.

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I. The wonderful Wildom of God in contriving and ort ing the redemption of Mankind by Jesus Christ; and manifested in these particulars among others: 1. Thou he made Man the eminentest of all his visible Creamin for a most eminent manifestation of his Power and Glor and to be partaker of everlafting Bleffedness, and ver his Eternal Counsel resolved to leave him in the hands his own liberty, and did most certainly foresee that would fall; yet he did substitute and provide, even from the fame Eternity a means whereby he might be ftored the Honour and Glory of his Creature, and h Creature to the Bleffednels and the Vision of his Creation 2. That he so ordered the means of Man's Redemption that a greater Glory came even by that Redemption than if a man had never faln, and a greater benefit Mankind: For the latter it is apparent, that if there had been no Mediator fent, the least fin that any of the Son of Men had committed, had been inexorably fatal to them without any means of pardon: and as Adam, though in his full Liberty and Power, was missed by Temptation, fo might have he been, or any of his posterity though he had flood that shock, which now is admirably provided against, by the latisfaction of Christ Jesus: and as thus it is better with the Children of Men, so the Glory of God is wonderfully advanced by it; for if a man had stood in his Innocence, God had had only the Glory of his Justice in Rewarding him; or if he had faln, the Glory of his Juffice in Punishing him: But there had been no room for that glorious Attribute of his Merce in Forgiving, without violation to his Purity, Truth and Justice; that glorious Attribute by which he so often proclaimeth himself, Exod. 34: 6. The Lord, the Lord God, Merciful, Gracious, Long-Suffering, abundant in Goodness and Truth, keeping Mercy for thou ands, forgiving iniquity, transgression and fin, and that will by no means clear the guilty. 3. That he io wonderfully ordered the Redemption of Man, that all his Attributes were preserved inviolable: His

His Truth, the day thou esteft thou fhelt die; his Justice. et his Mercy; his Love to his Creatures, yet his Hatred o Sin: His Son shall die to satisfie his Truth and Justice. et the Sinner shall live to satisfie his Mercy: The Sin hall be punished to justifie his Purity; yet his Creature hall be faved, to manifest his Love and Goodness. And hus his Wildom over-ruled Sin, the worst of Evils, to the morovement of his Glory, and the Good of his Creaure. 4 His Wildom is manifested in this, that by the Redemption of Man, all those ways of his Administraion before the coming of Christ, do now appear to be xcellently ordered to the Redemption of Man, and the naking of it the more effectual: The giving of a fevere nd yet most just Law, which was impossible for us to ulfil, shews us the wretchedness of our Condition; our nability to fulfil what was just in God to require, shews sthe necessity of a Saviour, drives us to him, and makes his City of Refuge grateful and acceptable, and makes s fet a value upon that Mercy, which so opportunely nd mercifully provided a Sacrifice for us in the Blood f Christ; and a Righteousness for us in the Merits of Christ; and a Mediator for us in the Intercession of Christ: And by this means also all those Sacrifices, and Ceemonies, and Observations enjoyned in the Levitical aw, which carried not in themselves a clear Reason of heir Institution, are now by the sending of Christ renred fignificant. 5. The Wildom of God is magnified nd advanced in this, in fulfilling the Prophecies of the ending the Messias to latisfie for the Sins of Mankind, gainst all the oppositions and casualties, and contingenies, that without an over-ruling Wisdom and Guidance night have disappointed it: And this done, in that Perection, that not one Circumstance of Time, Place, Person, Concomitants should or did fail in it? And so earing witness to the infinite Truth, Power, and Wijdom f God in bringing about his Counsels in their perfection, puching this great business of the Redemption of Man,

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which was the very end why he was created and plan upon the Earth; and managing the villany of men, the craft and malice of Satan, to bring about the great bleffing that was or could be provided for Mankind fides and above, and against the intention of the In ment. Acts 2.23. Him being delivered by the determine councel and foreknowledge of God, ye bave taken, and wicked bands bave crucified and flain. 6. The unfeared ble Wisdom of God is manifested in that he provide fuch a Mediator that was fit for fo great a Work; had the world confulted that God must suffer, it had been possible; and had all the world contributed that any me or all the men in the world should have been a satisfactor Sacrifice for any one Singular had been deficient. Here is the the wonderful Counfel of the most high God: the Sacrif that is appointed shall be so ordered, that God and M shall be conjoyned in one Person; that so as Man, he mig become a Sacrifice for Sin; and as God, that might gi a value to the Sacrifice. And this is the great Mysteri Godlinels, God manifested in the flesh.

2. The wonderful Love of God to Mankind. I. In think upon poor finful creatures, to contrive a way for a Pard for us, and rescuing us from that Curse which we had justly deserved. 2. Thinking of us for our good, when fought it not, thought not of it. 3. When we were en mies against God, and against his very Being. 4. Thin ing of us not only for a Pardon, but to provide for a state of Glory and Blessedness. 5. When that w not to be obtained, faving his Truth and Justice, withou a miraculous Mediator, confifting of the Divine at Humane Nature united in one Person, in the Persons our Lord Jesus Christ; here was Love and Goodness the greatest magnitude that ever was, or ever shall heard of, and sufficient to conquer our hearts into adm ration and aftonishment. But yet it rests not here. God fo loved the World, that he gave his only begotten Sa that who soever believeth in him, should not perish, but has

verlasting life: John 3. 16. So the only begotten Son f God was not behind in this wonderful Love. No fooer (as we may with reverence lay) was the Councel of he Father propounded for the fending of his Son, but refently the Son faith, Lo, I come, Pfal. 42. 7. Heb. 10. . And now we will confider upon what terms he must ome, or elfe the Redemption of Mankind must die or ever: 1. He must come and empty himself of his flory, of his personal Majesty, and take our Nature. et without fin ; he must go through the natural Infirmies of Infancy and Childhood. 2. And not only must e undergo this abasement, but he must undergo the ondition of a mean, a low Birth, born of a poor Virgin, a Stable, laid in a Manger, under the Reputation of a Carpenter's Son. 2. And not only thus, but as foon s he is born, must use the Care of his Mother to shift or his Life away to Egypt, to prevent the Jealousie and fury of Herod. 4. And when grown up to Youth, he nust undergo the form of a Servant, become a poor Carenter to work for his living, without any Patrimony, r fo much as a House to cover him. 5. He comes aroad into the World to exercise the Ministry, and the Prologue of his own Tragedy; Itill poor, despited of his wn Countrey-men, and of those that were of Reputaion for Learning and Piety, scandalized under the name f an Impostor, a Winebibber, a Friend to Publicans nd Sinners, a worker by the Devil, mad, and possessed with a Devil: These and the like were his Entertainments in the World; and, which is more, often put to hift for his Life; and in sum, what the Prophet prelicted concerning him fulfilled to the utmost: 1/a. 53. 3. Despised and rejected of men, a man of sorrows and acquained with grief; and all this to befal the Eternal Son of God under the vail of our flesh: And all this voluntarily indertaken, and chearfully undergone, even for the fake of his Enemies and those very people from whom he received these indignities. III. But .

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III. But all these were but small velitations and a slicks preparatory to the main Battel. We therefore a to the third Consideration: Christ Jesus and him Cruci there is the account of the Text: As Christ Jesus is most worthy Subject of all knowledge, so Christ Je under this Consideration, as Crucified, is that which the fullest of Wonder, Admiration, Love: And the fore let us now take a survey of Christ Jesus Crucified; that is the highest manifestation of his Love, so it is Eye, the Life of the Text: Christ above all other knowledge, and Christ Crucified above all other knowledge Christ.

And now a Man upon the first view would think kind of Knowledge, so much here valued, were a stran kind of Knowledge, and the prelation of this Knowledge a strange mistake in the Apostle. 1. Crucified: Death the corruption of Nature: And such a kind of Death Crucifixion, the worft, the vileft of Deaths, carrying it the punishment of the lowest condition of Men, for the worst of Offences; and yet, that Death, fuch a Death, should be the Ambition of an Apost Knowledge is wonderful. 2. Christ Crucified, carries it a feeming excess of Incongruity; that he, that the Eternal Son of God, should take upon him our N ture, and in that Nature anointed and confecrated by Father, full of Innocence, Purity, Goodness, should de and that by fuch a Death, and so unjustly: Could this subject or matter of Knowledge so defirable, as to preferred before all other Knowledge? which should ther feem to be a matter of so much horror, so mi indignation, that a man might think it rather fit to 3. 34 forgotten, than to be affected to be known. Crucified. A Saviour and yet to be Crucified; it feems blast the expectation of Salvation; when the Capta of it must die, be slain, be crucified; it carries in kind of Victory of Death and Hell over our Salvation when the Instrument thereof must suffer Death, and su Death. When the Birth of Christ was proclaimed, ndeed it was a matter of Joy, and worth the proclamation of Angels: Luke 2. 12. To you is born this day a Sation, which is Christ the Lord, and can the Death of that ariour be a thing desirable to be known? the Birth of Christ seemed to be the rising Sun, that scattered Light, sope and Comfort to all Nations: but can the setting f this Sun in so dark a Cloud as the Cross be the hoicest piece of Knowledge of him? which seems as were to strangle and stiffe our hopes; and puts us as were upon the expostulation of the dismay'd Disciples, luke 24, 21. But we trusted it had been be which should are redeemed Israel.

But for all this, this Knowledge of Christ Jesus Cruissed will appear to be the most excellent, comfortable, seful Knowledge in the World, if we shall consider these articulars: 1. Who it was that suffered. 2. What he instead 3. From whom. 4. How he suffered. 5. For thom he suffered. 6. Why and upon what motive. For what End he suffered. 8. What are the Fruits and Benefits that accrue by that suffering. All these considerations are wrapt up in this one Subject: Christ

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1. Who it was that thus suffered. It was Christ Jesus he Eternal Son of God, cloathed in our Flesh; God and Man united in one Person; his Manhood giving a man a Capacity of suffering, and his Godhead giving a salue to that suffering; and each Nature united in one terson to make a compleat Redeemer; the Heir of all hings; Heb. 1. 2. The Prince of Life; Ast 2. 15. the light that lightneth every man that cometh into the Vorld; John 1. 9. As touching his Divine Nature, God wer all Blessed for ever; Rom. 9. 5. And as touching his sumane Nature, full of Grace and Truth; John 1. 14. Ind in both the beloved Son of the Eternal God, in whom he proclaimed himself well pleased, Matth. 2. 17. But could no other person be found, that might suffer

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for the fins of Man, but the Son of God? Or if the nels of our Salvation must be transacted by him a could it not be without fuffering, and fuch fuffering this? No. As there was no other Name given un Heaven, by which we might be faved, nor was then ny found besides in the compass of the whole World, could expiate for one fin of Man; but it must be the of the Almighty, that must bring Salvation: I/a. 6 So if the bleffed Son of God will undertake the Bulin and become Captain of our Salvation, he must be m perfect by fuffering, Heb. 2. 10. Heb. 5. 9. And if will stand instead of Man, he must bear the Wa of his Father: If he will become fin for Man, though knew no fin, he must become a curse for Man. doubtless this great Mystery of the Person that suffer cannot chuse but be a very high and excellent subject Knowledge; so full of Wonder and Aftonishment, t the Angels gaze into it : 1 Pet. 1. 12. And as its strange and wonderful thing in it self, so doubtless it ordained to high and wonderful ends, bearing a fee bleness unto the greatness of the Instrument. The therefore is the first Consideration that advanceth the cellency of this knowledge; the Person that was a cified.

Al. What be suffered. Christ Jesus and him crucifis though all the course of his life was a continual suffering and the preamble or walk unto his death, which was a end of his life; yet this was the completing of all the reand the Tide and Waves of his Sufferings did still a higher and higher, till, it arrived in this: and the seve steps and ascents unto the the Cross, though they beg from his Birth, yet those that were more immediate beg with the preparation to the Passover. The Council he by the chief Priests and Scribes, for the Crucifying our Saviour, was sat upon two days before the Passow Matth. 26. 2. Mark. 14. 1. And this was the first set of Mount Calvary: And doubtless it was no small adding

our Saviour's Paffion, that it was hatched in the Councel of the chief Priests and Scribes, the then external visible Church, the Husbandmen of the Vineyard: Matth. 21.33. But this is not all; as the visible Church of the Jews is the Conclave where this Council is formed; so Judas a Member of the visible Church of Christ, one of the Twelve, is the instrument to effect it; Matth. 26. 14. He contracts with them for Thirry pieces of Silver, to betray his Master unto them: And surely this could not choose but be a great Grief to our Saviour, that one of his select Apostles should turn Apostate, and thereby

bring a Blemish upon the rest.

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Upon the day of Eating the Passover, called the first day of the Feast of unleavened Bread, our Saviour and his Disciples keep the Passover together in Jerusalem; and there the two Memorials of our Saviours Passion meet: that of the Passover instituted by God, and the Israelites going out of Egypt; and the Bread and Wine after Supper instituted by our Saviour, to succeed in the place of the former and each did questionless make a deep impresion upon our Saviour, in which he anticipated his Paffion, and lively represented to him that breaking and pouring out his Blood and Soul, which he was suddenly to fuffer: And doubtless here began a great measure of our Saviour's Pasion, in the apprehention which he had of that eminent Storm, that he must speedily undergo. From the Supper they go together to the Mount of Olives, and there he acquaints his Disciples of a speedy and sorrowful parting they must have; the Shepherd is to be fmitten that night, and the Sheep to be scattered: and as he foresaw Judas's treachery, so he foresees Peter's infirmity; the storm should be so violent, that Peter himself, the resolutest Apostle, shall deny his Master that night, and deny him thrice: And furely the forefight of the distraction that should befall his poor Disciples could not choose but add much to their tender Master's Affliction, Matth. 26 All ye shall be offended because of me this night:

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And now let us follow our Bleffed Lord from the Mount of Olives into the Garden, called by the Apoll Gethlemane, with the affections of love and wonder. fome measure becoming such an entertainment of a thoughts. The time that he chose for his Retireme was the dead time of the night; a feason that might more contribute to the strength of that Sadness, which the pre apprehension of his imminent Passion must ne occasion. The place that he chose, a solitary retire Garden, where nothing might or could interrupt, ord vert the intensiveness of his Sorrow and Fear: And make both the Time and Place the more opportune for his Agony, he leaves the rest of his Disciples, and take with him only Peter and the two Sons of Zebedee, Man 26. 37. And to these he imparts the beginning of h Sorrow, that they might be witnesses of it, Matth. 16 37. My Soul is exceeding forrowful, even unto death; bu vet commands their distance, verse 38. Tarry ye bere a watch with me, and be went a little further. Watch with me: The confusion of his Soul was so great, that the only Son of God diffrufts his own [human] ability bear it; and yet his submission to this terrible confid [was] fo willing, that he leaves them that he had appoint ted to watch with him. He went a little further. The three Disciples had doubtless a Sympathy with the Mafter's Sorrow, and yet the Will of God fo orders it that their Excess of Love and Grief must not keep the Eyes waking, notwithstanding it was the last request of their forrowful Mafter. The Difciples flept, Matth, 26.40 And thus every circumstance of Time, Place, and Perfons contribute to a sad and solitary Opportunity so this most terrible and black Conflict. And now in the Garden the mighty God puts his Son to Grief, lades his with our Sorrows, I/a. 52. 4. withdraws and hides from him the light of his Favour and Countenance; interpofeth a thick and black Cloud between the Divinity and the Humane Nature; darts into his Soul the fad and sharp mani

manifestations of his Wrath; overwhelms his Soul with one Wave after another; lends into him the most exquiite pre apprehensions of those lad and severe sufferings he vas the next day to undergo; begins to make his Soul an Offering for Sin, and heightens his forrow, confusion, and aftenishment unto the uttermost. In sum, the nighty God, the God of the Spirits of all, Flesh, who knows the way into the Soul, and how to fill it with the nost fad and black Astonishment and Sorrow, was pleaed at this time to estrange and eclipse the manifestation of his Light and Love to his only Son, as far as was possibly consistent with his secret and eternal Love unto him; to throw into him as fad and amazing apprehenions of his Wrath, as was possible to be confistent with he Humane Nature to bear; to fortific and strengthen his sense of it, and sorrow for, and under it, unto the utermost, that so his grief, and forrow, and confusion of Soul might be brim-ful, and as much as the exacteft constitution of a Humane Nature could possibly bear. And thus now at this time the Arm of the mighty God was bruifing the Soul of his only Son: Ifa. 52. 16. And certainly the extremity of this Agony within, must needs be very great, if we consider the strange effects it had without: 1. That pathetical description thereof that our Saviour himself makes of it; My Soul is exceeding forrowful, even unto death. Matth. 26, 27. fo forrowful, exceeding forrowful, forrowful unto death; and the expressions of the Evangelists, Matth. 26. 37. He began to be forrowful, and very beavy. Mark. 14.33. He began to be fore amazed, and to be very beavy. It was fuch a forrow as brought with it an amazement, an aftonishment. 2. Again, that strange Request to his Disciples, Tarry ye and watch with me; as if he feared the forrow would overwhelm him. 2. Again, his Prayer, and the manner of it, evidence a most wonderful perturbation within, Matth. 26. 39. He fell on his face and prayed; and what was the thing he prayed? Father if it be possible, let this Cup pass from me;

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or as Mark 14. 26. Abba Father, all things are possible to thee take away this Cup from me, &c. Although de this was the very end for which he came into the World The Cup which in former rimes he reached after, a was straitned till it were fulfilled; yet such a represe ration there is thereof to his Soul, that although in the Will of his Obedience, he submits; Not my Will h thine be done: Yet his Nature shrinks and starts at I and he engageth Almighty God, as much and upon great Arguments as was possible, to decline the few rity of that Wrath which he was now to grapple with 1. Upon the account of his omnipotency; All things possible to thee: 2. Upon the account of his Relation; Abb Father: 'It is not a stranger that importunes thee; is thy Son; that Son in whom thou didst proclaim the felf well pleased; that Son whom thou hearest ways; it is he that begs of thee; and begs of thee dispensation from that which he most declines, because he most loves thee, the terrible, unsupportable hidin thy Face from me: And this was not one fingle Requel but thrice repeated, reiterated, and that with more ear neftness, Mark 14.39. And again be went away and prayed and pake the same words: Luke 22. 44. And being in an gony be prayed more earnestly. Certainly, that Impression upon his Soul, that caused him to deprecate that for which he was born, to deprecate it to often, to earnest must needs be a forrow and apprehension of a very ter rible and exceeding extremity. 4 Such was the weigh of his forrow and confusion of his Soul, that it even co ceeding the ffrength of his [Humane] Nature to bear t it was ready to diffolve the Union between his Body and Soul; infomuch, that to add farther strength unto him and capacity to undergo the measure of it, an Ange from Heaven is fent not [ meerly ] to comfort, but w Arengthen him; to add a farther degree of Arength w his Humane Nature, to bear the weight of that Wrath which had in good earnest made his Soul forrowful unto

death, had it not been strengthned by the ministration of an Angel, Luke 22. 43. and this affiltance of the Angel, as it did not allay the forrow of his Soul, so neither did it intermit his Importunity to be delivered from the thing he felt and feared; but did only support and strengthen him to bear a greater burthen of it: and as the measure of his strength was increased, so was the burthen which he must undergo, increased, for after this he prayed again more earnestly the third time. Luke 22. 43. The supply of his strength was succeeded with an Addition of forrow, and the increase of his forrow was followed with the greater Importunity; He prayed more earnestly, Heb. 5.7. With strong crying and tears, Luke 22.44. And being in an Agony, be prayed more earnestly, and bis Sweat was as it were great drops of Blood falling down to the ground. This was his third Address to his Father, Matth. 26. 44. And here was the highest pitch of our Saviour's Passion in the Garden. His Soul was in an agony, in the greatest Concussion, Confusion, and Extremity of forrow, fear, anguish, and astonishment, that was possible to be inflicted by the mighty hand of God, on the Soul of Christ, that could be consistent with the purity of the nature of our Saviour, and the inseparable union that it had with the Divine Nature: Infomuch, that the confusion and distraction of his Scul under it, and the strugling and grapling of his Soul with it, did make fuch an impression upon his Body, that the like was never before or fince. The feafon of the year was cold, for fo it appears, John 18.18. The Servants and Officers had made a fire of coals, for it was cold: and the season of the time was cold; it was, as near as we may guels, about midnight, when the Sun was at his greatest distance, and ob-Atructed in his influence by the interpolition of the Earth: for it appears they came with Lanthorns and Torcheswhen they apprehended him, Fobn 18.2. And he was brought to the High Priest's Hall, a little before Cockcrowing, after some time had been spent in his Examination,

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tion, Mattb. 26. 69. And yet for all this, fuch is the gony and perturbation of our Saviour's Soul, that in the cold fealon it puts his Body in a fweat, a fweat of Blood great drops of Blood, drops of Blood falling down the ground; and certainly it was no light conflict with that caused such a strange and unheard of symptom with out. Certainly the ftorm in the Soul of Christ must nee be very terrible, that his Blood, the feat of his vital his rits could no longer abide the lenfe of it, but started on in a sweat of Blood, and such a sweat; that was more than confiftent with the ordinary conflitution of Human Nature. And during this time, even from the earn of the Passover until this third address to his Father was over, the fuffering of our Saviour lay principally, if no only in his Soul. Almighty God was wounding of h spirit, and making his Soul an Offering for fin: An though the diftinct and clear manner of this bruifing of a Sarviour's Soul cannot be apprehended by us; yet fure thus much we may conclude concerning it: 1. He we made fin for us, that knew no fin, 2 Cor. 5. 21, He stood under the imputation of all our fins; and though he were personally innocent, yet judicially and by way if interpretation he was the greatest offender that ever was for the Lord laid upon bim the iniquity of m all, Ila. 52.6 2. And confequently he was under the imputation of the Guilt of those fins, and stands, in relation unto God the righteous Judge, under the fame obligation to what foever punishment the very persons of the offender were, unto the uttermost of that consistency that it has with the unseparable union unto the Father: And the Obligation unto the punishment could not chuse but work the same effects in our Saviour, as it must do in the finner, (desperation and fin excepted) to wit, a sad ap prehension of the Wrath of God against him. The Pu rity and Justice of God, which hath nothing that it hate but fin, must pursue fin wherever it find it: And as when it finds fin personally in a Man, the Wrath of God will abide thi

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abide there fo long as fin abides there; fo when it finds the same fin assumed by our Lord, and bound as it were to him as the Wood was to Isaac, when he was laid upon the Altar, the Wrath of God could not chuse but be apprehended as incumbent upon him, till that fin that by imputation lay upon him were discharged. For as our Lord was pleased to be our Representative in bearing our fins, and to fland in our flead, fo all these affections and motions of his Soul did bear the same conformity, as if acted by us: As he put on the person of the finner, so he buts on the same forrow, the same shame, the same fear. the fame trembling, under the apprehensions of the Wrath of his Father, that we must have done: And so as an imputed fin drew with it the obligation unto punishment, fo it did, by necessary consequence, raise all those confusions and storms in the Soul of Christ, as it would have done in the person of the finner, fin only excepted. 2. In this Garden as he stands under the fin, and guilt of our Nature, so he stands under the curse of our Nature, to wit, a necessity of Death, and of undergoing the Wrath of God, for that fin whose Punishment he hath undertaken for us; The former, the diffolution of his Body and Soul, by a most accursed Death; and the latter, the suffering of bis Soul; and this latter he is now under. God is pleased to inflict upon him all the manifestations of his Wrath and to fling into his Soul the sharpest and severest representation of his displeasure that might possibly befal him under that bare imputed guilt, confidering the Dignity of his Perion. And furely this was more terrible to our Saviour than all his corporal fufferings were: Under all those not one word, no perturbation at all, but as a sheep before his sheerers is dumb, so be opened not his mouth: But the sense of the displeasure of his Father, and the impressions that he makes upon his Soul, those he cannot bear without forrow, even unto death, without most importune addresses to be delivered from them, and most strange concustion and agony upon his Soul and Body

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under the sense of them. And the actual manifest at the wrath of God upon his Son confisted in these two thins

principally, or schooling our to prove the provention

1. Filling the Soul with strange and violent sears and terrors, insomuch that he was in an amazement and construction of the spirit; the Passion Psalm renders it, Psalm rende

2. A sensible withdrawing, by hasty and swift degree the light of the presence and favour of God: He is son rowful and troubled, and he goes to his Father to defire may pass from him, but no answer; he goes again, but ye no answer; and yet under the pressure and extremity, he goes again the third time with more earnestness, agony in a fweat of blood, yet no, it cannot be; and this was trrrible condition, that the light of the countenance of the Father is removed from his Son, his only Son, in whom he was well pleafed, his Son whom he had heard always And when he comes to the Father under the greatest of ligation that can be, with the greatest revenge, with the greatest importunity; once, and again, and a think time; and that, filled within with fears, and covered without with Blood, and yet no answer; but all light and access with favour intercepted, with nothing but black nels and filence. Certainly this was a terrible Cup, yet thus it was with our Saviour Christ; the light of the fayour of God, like the Sun in an Ecliple, from the very Institution of the Sacrament, began to be covered one degree after another; and in the third Address to the Father in the Garden, it was even quite gone: But at that great hour, when our Saviour cried, My God, my God, wby hast thou for aken me? then both Lights, that greater Light of the Favour of God to his only Son, together with the Light of the Sun, feemed to be under a total cliple; and this was that which bruiled the Soul of our aviour, and made it an Offering for Sin; and this was not which wrung drops of Blood from our Saviour's Boys; before the Thorns, or Whips, or the Nails, or the

pear had torn his Veins.

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And now after this third application for a deliverance om the terrible Cup of the Wrath of God, and yet no ipensation obtained, he returns to his miserable Comforrs, the three Disciples; and he finds them a third time leep: Thele very three Disciples were once the Witnesses fa glorious Transfiguration of our Saviour in the Mount. nd in an extalie of Joy and fear, they fell on their faces. datth. 17. 6. And now they are to be Witnesses of a fad Transfiguration of their Lord under an agony and sweat f blood; and now under an extalie of forrow they are ot able to watch with their Lord one hour. Our Sajour calls them, but whiles they were scarce awakened. nev are rouzed by a louder alarm, Matth. 26. 47. Whiles yet spake, Judas, one of the twelve came, and with im a great multitude, with swords and staves from the High riefts, John 18. 2. with Lantborns and Torches: And hough this was little in comparison of the storm that was our Saviour's Soul; yet fuch an Appearance, at fuch time of the Night, and to a person under such a sad condition, could not but be terrible to flesh and Blood a pecially, if we confider the Circumstances that attend it An Apostle, one of the twelve, he it is that conducts his black Guard, Matth. 25. 47: Whom foever I shall kifs, at same is be, hold bim fast; one that had been Witness f all his Miracles, heard all his Divine Sermons, acuainted with all his retirements; he, whose feet his Maer with love and tendernels had washed, who within few hours before had supped with him, at that Super of Solemnity and Love, the Passover; this is he hat is in the head of this Crew: certainly this had in an aggravation of forrow to our Bleffed Saviour, to be etrayed by a Disciple. 2. The manner of it, he betrays him

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him by a kis; an emblem of homage and love is my ule of to be the fignal of fcorn and contempt, as as treachery and villany. 3. Again, the carriage of Disciples, full of rashness, and yet of cowardize; the strike a Servant of the High Priest, and cut off his B Matth. 26. 57. which had not the Meekness and Me of our Saviour prevented by a miraculous cure, mid have added a blemish to the sweetness and innocence his fuffering? He rebukes the rashness of his Discip and cures the Wound of his Enemy. Again, of Com dife, Matth. 26. 56. Then all the Disciples forfook and fled; and Peter himself, that but now had profel the Resolution of his love to his Master, follows but a off, Matth. 26. 58. in the posture and profession of Stranger and a Spectator. So foon was the Love and H nour of a Master, deserved by so much Love, and Puri and Miracles, loft in the Souls of the very Disciples.

After this, he is brought to the High-Priests, the lemn Assembly of the then visible Church of the Fews the Persons of the greatest Reverence and Esteem amount them, the High Priests, Scribes and Elders; and before them Accused, and Convicted of those Crimes that mir render Him Odious to the Fews, Romans, and all go men, Blasphemy; and by them pronounced worthy Death, Matth. 26.66. and after this, exposed to the ball ulage of the basest of their retinue; the Servants spite him, buffer him, expose him to Scorn, saying, Propos unto us thou Christ, who is bethat (mote thee? Mat. 26.6 Injuries less tolerable than Death to an Ingenuous N ture: and, to add to all the rest, Peter, instead of n proving the Infolence of the Abjects, and bearing a pa with his Master in his Injuries, thrice denying his Mi fter, and that with an Oath and Curfing: fo far wash from owning his Mafter in his Adverfity, that he denie he knew him; and this in the very presence of our \$ viour, Luke 22.61. And the Lord turned and looked and Peter: certainly that Look of our Saviour, as it carried fecra scret Meffage of a gentle Reprehention, fo allo of much brow, and grief in our Lord: As if he should have and wile thou not own me? Or if thou wile not wet must thou needs deny me, deny methrice, deny me with Oaths, and with Execrations? The Unkindness of a Disciple, and such a Disciple, that hast been prive to my Glory in my Transfiguration, and to my Agony in the Garden, cuts me deeper than the Scorns and Derifions of these Abjects. But that's not all; this Apostacy of thine, these Denials, these Oaths, these Free crations will lie heavy upon me anon, and add to that unsupportable Burthen that I am under; the Thorns. and the Whips, and the Nails that I must anon suffer. will be the more envenomed by these Sins of thine; and thou castest more Gall into that Bitter Cup, that I am drinking, than all the Malice of mine Enemies could do. In fum, though thou goest out, and weepest bitterly, yet these fins of thine would stick unto thy Soul unto Eternity, if I should not bear them for thee; they coft thee some Tears, but they must cost me my Blood.

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The next morning the High Priests and Elders hold a cond consultation, as soon as it was day, Luke 22, 66. heir Malice was so solicitous, that they prevent the forning Sun; and after they had again examined him. nd in that Council charged him with Blasphemy, the Council and the whole Multitude lead him Bound to Pite; and there they accuse him; and, to make their Aculation the more gracious, charge him with Sedition aainst the Romans; and though he had no other Advoare but Silence and Innocence, for he answered them othing; yet the Judge acquits him, Luke 23. 23. I find o fault in bim; and yet to shift his hands of the Employpent, and to gratifie an Adversary, he sends him to Heod, and his Accusers follow him thither also, Luke 23. 10. The Cheif Priests and Scribes vehemently accuse him: Hered, when he had latisfied his Curiofity in the fight of Jesus, to add to the scorn of our Saviour, exposeth him the Derision of his rude Soldiers, and cloaths him in Gorgeous Robe, and remands him to Pilate. Thus Triumph and Scorn he is sent from place to place: In to Annas; then Caipbus; then convened before to Council of the Priests; then sent into the High Priests; then re convened before the Council; then he bound to Pilate; and from thence to Hered; and fin him back again to Pilate: And in all those Translates from place to place, exposed unto, and entertained in

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new Scorns, and Derifions, and Contempts.

At his return to Pilate, he again the second time declar his Innocence; that neither he nor Herod found thing worthy of Death, Luke 22. 15. And yet to gr fie the Jews, he offers to have him scourged, whom he m nounceth Innocent; yet to avoid the gross injustice of fentence of Death, offers to release him, to observe the Custom; but this could not fatisfie: To preferve the Custom, and yet to fulfil their Malice, they chose a Reprieve of Barrabbas a Murtherer, and importune to Crucifying of the Innocent Jesus; and now the third w Pilate pronounceth him Innocent, Luke 22. 22. and delivers him over to be Crucified. The Executioners it to the uttermost, and to add pain and scorn to his sco ging, put upon him a Crown of Thorns: and in his guile of Blood and Contempt he brings him forth, the him to his Persecutors, John 19.5. Rehold the Man; as he should have said, You Jews that have accused man, must know I find no fault in him; yet to satu your Importunity, I have delivered him over to the verest and vilest punishment next unto Death, Scott ging and Scorn; here he is, fee what a Spectacle it let this satisfie you Envy. But all this will not sen there is nothing below the vilest of Deaths can satisfie; cry out, Crucifie bim: And when yet the Judge professe he finds nothing worthy of Death, they impole a L of their own; We have a Law, and by our Law be ought

lye, because be made bimself the Son of God, John 19. 7/ but when this rather made the Judge the more cautions. hey engage him upon his Fidelity to Gefar his Mafter: He that maketh bimfelf a King speaketh against Cesar: but all this was not enough; but at length the importuity of the Priefts and People prevailed; and Pilate who ad been before warned by the Monition of his Wife: nd had three several times pronounced him innocent. et against the Conviction of his own Conscience, to atisfie and content the Jews, adds this farther Cruelty nd Injustice to what he had before done, gave Sentence hat it should be as they required, Luke 23.24. delivered him ver to that curfed and servile Death of Crucifixion: nd yet his Perfecutors Malice and Envy not fatisfied: ut, after his Judgment, purfue the Execution of it with s great Malice, Scorn, and Cruelty, as they had before fed in obtaining it: His Crown of Thorns upon his Head; a Purple Robe upon his Body; the Blood of his courging, and Thorns all covering his Vifage: a Reed h his Right Hand; the base and infolent Multitude with pittings and Stroaks, and Reproaches, abusing him, till is Cross be ready; and then the Purple Robe is taken ff, and he conducted to the place of his Execution; and o add Torment to his Shame, our Bleffed Lord, wearied with an Agony, and long watching the Night before; and rom the time of his Apprehending hurried from place o place; and his Blood and Spirits spent with the Scourings and Thorns, and Blows; and, which is more than all his, a Soul within laden with the weight of Sorrow, and he burden of the Wrath of God, which did drink up and ousume his Spirits: yet, in this Condition, he is fain to ear his burthen for Cross towards the place of his Execuion, John 19. 17. till he was able to carry it no longer, uteven fainted under it, and then Simon of Cyrene is comelled to bear it to the place, Matth. 27. 32.

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When he comes to the place of Execution, he is stript tarknaked, and his cloaths afterwards divided by lot a-

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mong the Souldiers, March 27, 25, and his naked Bo freeched upon the Crois to the uttermost Extension of Prod 22. 17: I may tell all my bones, they look and for upon ms; and at the untermost Extension, which the cre Executioners could make of our Saviour's Body, his Han and his Feet nailed to that Cross with great Na through those tender Parts full of Nerves and Arten and most exquisitely sensible of pain. And in this co dition the Cross with our Saviour's Body is raised up view of all; and that even in this his Execution, that Shame and Ignominy of the manner of his Death mile have a farther Accession of Scorn and Reproach, he placed between two Thieves, that were Crucified wi him, with an Infeription of Derifion upon his Crofs, all the most Universal Languages of all the World, A brew, Greek, and Latin; and the People and Priefts ft ding by with Gestures and Words of Derision, Matth. 29, 40. and, even to a Letter, affuming those very 6 fines and Words which were to many hundreds of ye predicted in the Paffion Pfalm, 22. 78. He trufted in Gi let bim deliver bim, if be will have bim; and one of the very Thieves, that was even dying as a Malefactor, was filled with such a Devilish Spirit, that he upbraids a derides him

of this curfed Execution: but, though these his Sufferm of his Body and outward Man, were very grievous, is strange to see how little he was transported und them, in all his Contumelies, Reproaches, and Accultions, scarce a word answered; He answered them at thing to all his Abusings, Strokes, Ridiculous Garment Crown of Thorns, tearing of his Body with Scourging yet not a Word; but As a Sheep before the Sheerers is due so be opened not his mouth, Isa. 53.7. In all his Rackin upon the Cross, and nailing of his Limbs to it, and all the Anguish, that, for the space of six hours, from the thin

our, wherein he was Crucified, Mark. 15. 25. until the inth hour, wherein he gave up the Ghoft, Matth 27. 6. not a Word of Complaint; but he refused those very upplies which were ufully given to suppress the violence f the pain, Vinegar and Gall, Mat. 27, 34. But when re come to the Afflictions of his Soul, they were of a igher Demension, in the Garden, when no other Storm vas upon him, but what was within him, he falls down pon his Face and Prays; and again; and a third time; nd is amazed, and forrowful unto Death; and fweats rops of Blood: And doubtless whiles he was under the eproaches, and Buffetings, and Whippings, and Thorns, e was not without a Terrible and confused Sadness and leaviness within, which though they did not mitigate he Torments of his Body, yet they did infinitely exceed hem: The Spirit and the Soul is most exquisitely sensible, nd it is that which feels the pains inflicted upon the ody: Certainly therefore the Wound of the Spirit it felf, e Fountain of Sense, must needs be exceedingly griebus: And hence it was, that though all the Injuries and forments of our Saviour could scarce wring a complaint om him, yet the weight of that Wrath that lay upon his oul now made an Offering for Sin, did wring from him hose bitter and terrible Cries, that one would wonder ould proceed from Him, that was One with the Father; dat. 27: 46. My God, my God, why bast thou for saken me? rom the fixth Hour to the ninth, darkness was over all e Land, Matth. 27. 45. fuch a Darkness as bred an A onishment even in Strangers and other Countries. The arkness of the World, though a suitable Dress for such time, wherein the Son of God must die, and the Son of ighteousness must be Eclipsed; yet it was nothing in ent ging lum kim emparison of that dismal shadow that covered our Saour's Soul all this time. About the ninth hour, our Saour cried that bitter Cry, My God, my God, why haft ll di on for saken me? Manifelting the depth of his Sorrow; nd the perfect Sense he had of it; Why bast then for saker thin how

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me? More could not have been suffered, or been fall every Word carries in it an accent of Horror. 'The that art the great God, from whom, and in who every thing hath its Being and Comfort; furely if thy Presence is fulness of Joy, in thy Withdraw must be fulness of Horror and Confusion; and it is thou that haft forfaken me. Forfaken: He thou never been with me, as I had not known Bleffedness of thy Fruition, so I could not have mealing the Extremity of my Loss; the excess of the Happi that I had in thy Presence, adds to the excess of my M fery in the fuffering of thy Absence. Forsaken me: withdrawn thy felf to a diftance, but forfaken i and forfaken me at fuch a time as this, when I fa more in need of the Presence than ever; when I for faken of my Country men, of my Kindred, of Disciples, then to be for saken of Thee, when I f under the shame and pains of a cruel and cursed dear under the fcorns and derifions of those that hate m under the weight and pressure of all the Sins of World; under the struglings with terrors in my So fent from thy mighty hand, under the visible approx of Death, the King of Terrors; under a veil of de ness without, and the seeming Triumph of the pow of darkness within; then to be Forsaken, and For ken of Thee, whom I had only left to be my fuppe Forfaken Me: It is not a Stranger that thou forfake It is thy Son; thy only Son; in whom thou didft he tofore proclaim thy felf well pleased: that Son who thou now for sakest, yet forgets not his Duty un thee, nor dependance upon thee; but still lays hold thee; and though thou fhakest me off, yet I must call upon thee, with the humble confidence of My Co My God ftill. Why baft thou forfaken me? To bell faken, and to be forlaken of God, of my God; him that is not only my God, but my Father; and at such a time; and yet not to know why. Oh ble SAVIOR

Saviour, the Prophets that spake by thy own Spirit did tell thee why: and that very Pfulm, out of which thou takest this bitter cry, doth tell thee why; and thou thy elf within some few days, or hours before, didst tell us why; and dost thou now ask us why? Didst thou not choose even that which thou now groanest under? and wert willing to put thy Soul in our Souls stead, and bear he Sin of those which are now thy Burden? Certainly we may, with all Humility and Reverence conceive, that at the time of this bitter cry, our Saviour's Soul was, for the present, overshadowed with so much Astonishment and Sorrow, that it did for the present over-power and cover the actual and diffinct Sence of the Reason of it; at least in that measure and degree in which he suffered. This cry of our Saviour was about the ninth hour, a little before his death, and having fulfilled one Prophecy in this terrible cry, contained in the very words of Plalm 22. he fulfils another, he faith, I thirft, John 19 28. And presently they give him Vinegar to drink. And between bis and bis death there intervene these passages. I. His proclaiming to the World, that the work of our Redemption was finished, John 19. 20. When be received the Vinegar, be faid, It is finished. 2. A second cry with a loud voice, Mat. 27. 50. The Words are not expressed of his second cry; only both Evangelists, Matthew and Luke, testific it was a cry with a loud voice; to evidence to the World that in the very Article of his giving up of the Ghoft, the strength of Nature was not wholly spent, for he cryed with a loud voice. 2. The comfortable refignation of his Soul into the hands of his Father, Luke 22. 46. Father, into thy bands I commend my Spirit: And although, but even now the black Storm was upon his Soul, that made him cry out with that loud and bitter cry, yet the Cloud is over, and with comfort he delivers up his Soul into the hands of that God, whom he thought, but even now, had forfaken him. It is more than probable that that bitter cry was uttered at the very Zenith of his pains; and

when he had taken the Vinegar, and proclaimed that its finished; though they were all wrapt up in a very sim time, about the end of the ninth hour, yet now there h mained no more, but for him to give up his Spirit, which he instantly thereupon did, John 19. 30 He faid, it finished, be bowed the bead, and gave up the Ghost. N the things wonderfully observable in the Death of our San our are many. 1. That it was a voluntary delivering of his Spirit; this is that which he faid, Mat. 10. 18. man taketh it from me, but I lay it down: I have power lay it down, and I have power to take it again: this con mandment have I received of my Father. And truly to voluntary delivering up of his Soul, was well near great an evidence of his Divinity, as his refurating again: fo that this very delivering up of his Soul, Co verted the Centurion, Mark 15. 39. When be faw that lo cryed and gave up the Ghoft, be faid, Truly this man w the Son of God. Now that he thus voluntarily gave his Spirit, is evident; 1. By the strength of Nature, was yet upon him, in the very Article of his Death cryed with a loud voice. 2. That the Thieves who me Crucified at the same time, died not till there was a ther violence used by breaking their Legs, John 19.11 but he expired to prevent the violence of the Soldiers, a to fulfil the Type and Prophecy, Not a bone of bim & be broken, John 19. 26. 3. That the suddenness of Death caused admiration in those that well knews lingring course of such a death; in the Centurie Mark 15.39 in Pilate, Mark 15. 44 which might prob bly be the cause that the infolent Soldier, to secure t affurance of his death, pierced his fide with a Spen John 19. 34. and thereby fulfilled that other Scriptu which he never thought of, John 19. 17.

Now the wonderful Occurences that accompanied our Sa vi ur's Death were very many, and confiderable. 1.1 ftrange and particular Fulfilling of the Prophecies and Type that were concerning our Saviour's Death, and the ver

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individual circumstances that attended it; and all to confirm our Faith, that this was indeed the Meffiar, and that he was thus delivered over to death, by the most certain and pre-determinate Counsel of God: The time of his death to exactly predicted by Daniel, ch. q. v. 25, 26. the parallel circumstances with the Paschal Lamb, in the Nature of him, a Lamb without spot, Exed. 12. 5. 1/4. 41. 7. in the time of his delivery over to Death, at the Feast of the Passover, and the very evening wherein the Paffover was to be eaten: In the manner of his Oblation, not a bone to be broken, Exed. 12. 46. Again, the mariner of his Death, by piercing his Hands and his Feet, Pfal. 22: 16. The very Words used by him; Pfal. 12. 1. Mat. 27. 46. the Words used of him, Pfal. 22. 8. Mat. 27: 43. the Crucifying of him between Malefactors. 1/a. \$3. 12. the Whippings, 1/a. \$3. 5. the dividing of his Garments, and caffing Lots upon his Verture, Pfdl. 22. 18. the thirst of our Saviour upon the Cross, and the giving him Vinegar and Gall, P[al. 69. 21.

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2. A strange and miraculous Concussion of Nature, gi-Ving tellimony to the wonderful and unheard of diffolution of our Saviour's Body and Soul, Darkness from the fixth hour until the ninth hour. And it is observable in the night wherein he was born, by a miraculous light the night became as day, Luke 2. 9. But at his Death a miraculous Darkness turned the Day into Night for three hours; Mat. 17. 49. At his Birth a new Star was created to be the Lamp and Guide unto the place of his Birth, Mar. 2. 9. But at his Death the Sun in the Firmament was masked with Darkness, and yielded not his Light, while the Lord of Life was palling into the vale of Death. Again, another prodigy that accompanied the Death of Christ, was an Earthquake, that rent the Rocks, and opened the Graves, and ftruck amazement and conviction into the Centurion, that was watching him, Mar. 27. 52, 53,54. When our Saviour was entring into the Earth by Death, the Earth trembled; and so it did when he

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was coming out of it by his Resurrection, Matth 28,1
2. Again, the Graves were opened, and the dead had of the Saints arose: As the touch of the bones of Electure a kind of Resurrection, 2 Kings 13, 21, so our viour's Body, new fallen to the Earth, did give a kind particular Resurrection to the Saints Bodies, to testifie the by his death, he had healed the deadliness of the Gran and that the satisfaction of Sin was accomplished, who

Death, the wages of Sin, was thus Conquered.

4. Again, the Veil of the Temple was Rent in twain from the top to the bottom, Mat. 27. 57. the Veil was the which divided the most holy place from the rest of Tabernacle, Exod. 26. 22. and in that most Holy plan were contained the mysterious Types, the Ark of the Co venant, and the Mercy Seat; and within this Veil on the High Priest entred once a year, when he made Attonement for the People and for the Tabernacle, La 16. 22. Heb. 9. 7. and now at our Saviour's death, t Veil was rent, from the top to the bottom; and it ported divers very great Mysteries: 1. That now our great High Priest was entring into the most Holy, with own blood, having thereby made the Attonement for w Heb. 9. 12. By his own Blood, he entred once into the mi Holy place, baving obtained Eternal Redemption for a 2. That the means, whereby he entred into the most Hol place, was by rending of his Humanity, his Soul from his Body, typified by the rending of that Veil; and there fore his Flesh, that is, his whole Humane Nature was the Veil, Heb. 10. 20. Consecrated through the Veil, that is, Flesh. 2. That now by the death of Christ all those dark Mysteries veiled up formerly in the most Holy, the Art of the Covenant, and the Mercy-Seat, are now render open, and their Mysteries unfolded; Christ the Media tor of the Covenant, and the Seat of Mercy and Accep tation, unto all Believers, founded and seated upon him, and thereby that Life and Immortality, which was wrap up in the Mysteries of the old Covenant, and yet thok Mysteria

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Mysteries veiled, and inclosed up, within the Veil, is now brought to light through the Golpel, 2 Tim. 1. 10. and the Veil rent in twain, that as well the meaning of those Mysteries and Types under the Law is discovered. 4. That now the use of the Ceremonial Law is at an end, the greatest and most Sacred Mystery of the Tabernacle. and indeed of the whole Ceremonial Law, was this that was within the Veil, the most Holy place, wherein were the most Holy and Reverend Mysteries, the Ark and the Mercy Seat; But now the Veil is Rent, the Use Abolished, the Covenant of the People is given, the Body of Christ, typissed by the Temple, separated, and so the use of the other Temple, Tabernacle, and the Holy Places, Vessels, Instruments thereof ceased: 5. That now the Kingdom of Heaven, the most Holy Place, is open unto all Believers: Christ our High Priest is entred in with his own Blood, and has not closed the Veil after him, but rent it in funder, and made and left a passage for all Believers to follow him, with our Prayers and Accels to the Glorious God, and hereafter in our Perfons; Heb. 10. 19, 20. Having therefore boldness to enter into the Holiest by the Blood of Fesus, by a new and living way, which be bath Confecrated for us, through the veil, that is to fay, his flesh; tet us draw near with a true heart.

And now we have gone thus far with our Lord unto his Death, we shall follow him to his Grave. Joseph of Arimathea, having an honourable mention by all four Evangelists, Mat. 17. 57. a rich man, and Jesus Disciple, Mark 15. 43. an honourable Counsellor, who waited for the Kingdom of God; Luke 23. 50. a Counsellor, a good man, and a just, who had not consented to the Counsel or Deed of the Jews, and waited for the Kingdom of God; John 19. 38. a Disciple of Christs, but secretly for fear of the Jews: this man manifested his Fatth and Love to his Master, when he was in his lowest condition; goes to Pilate boldly, and begs his Saviours Body; he wraps it in a clean Linnen Cloth, laid in a Tomb

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provided for himself, and hewed out of the Rock, and rolled a great Stone upon the door of the Sepulchie And as by his Death with the Malefactors, so by his Ru rial in this Rich man's Sepulchre, he fulfilled both para of the Prophecy, Na. 53. 9. He made bis Grave with the Wicked, and with the Rich in his Death. The High Pries continued their malice, and their jealousie, even against the dead body of our Saviour; and, to fecure themselves against the suspicion of his Resurrection the third day, take order for making the Sepulchre fure, till the thin day was past, Mattb. 27. 60. They seal the Stone, and fer a Watch. And it is very observable, how the Al mighty Council of God made use of the very Malica and Jealousie of these People, for the confirming of he own Truth, Chrift's Refurrection, and our Faith; Their Malicious and Curious Industry, to prevent the possible lity of a fictitious Resurrection, abundantly and uncontrollably convincing the Realty of our Saviour's Death and true Refurrection. He is laid in the Grave the E. vening of the day wherein he suffered; a Stone rolled upon the mouth of the Grave, such as required a confe derable strength to remove it, infomuch that the Women that came the first day of the Week to embalm the Bo dy, were in a great difficulty how it should be removed; Mark 16. 2. For it was a great Stone; Matth. 27. 60. And this Stone Sealed: And, as if all this were too little, and the Bonds of Death and the Grave were too weak, they add a Watch of Soldiers to fecure the Body. Mat 27.66. And here we leave for a while our Saviour's Body interred in Spices, John 19.39. in a new Sepulchre, wherein never before any lay, John 19.44. hewn out of a Rock in the Garden, John 19, 42. That as in the Garden, Death at first laid hold of the first Adam, so in the Garden the second Adam undergoes the state of Death, and gains the Victory over the Grave: His Agony in a Garden, and his Interment in a Garden; his Body rests in the Grave, and his Soul Translated into Paradife;

Paradife; for fo he witnessed of himself, This day thou shalt be with me in Paradife, Luke 23.43. For at the instant of his Diffolution our facisfaction was made; and the work of our Redemption, so far as it depended upon his Suffering, finished: So that had it not been for a Witness of the reality and truth of his Death, and of the power and restiry of his Refurrection, and the fulfilling of the Decree of God, manifelted in the Scriptures, he might have re assumed Life the next instant after his Death: For the Debt to the Justice of God was fully satisfied ? and his continuance in the Grave until the third day, was not by the power of Death, which he vanquished in the instant of his Dissolution, but a voluntary subjecting of himself unto that state, for the strengthning of our Faith,

and the fulfilling of the Scriptures.

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And now we come to the Consideration of the Refurrection of our Lord; by which he was declared to be the Son of God with power; and by which the fulness and compleatness of our Redemption by him, is abundantly manifested. He chose that time to die, when the Passover was flain; that sime wherein Adam was created, the fixth day of the Week at Evening. He chose that time for his Body to rest in the Grave, and for his Soul to rest in Paradife, wherein his Father rested from all the great work of the Creation; the seventh day of the Weak; and he shofe that day to rife again, which his Father chose to begin the Creation, the first day of the Week; that the same day might bear the inscription of the Creation and of the Restitution of the World: And that as in that day the Lord God brought Light out of Darkness, so this Light, the Light that enlightneth every man that comes into the World, should arise from the Land of Darkness, the Grave: This is the day that the Lord bath made, let us be glad and rejoice therein. The Time of the Day wherein our Lord arole, was very early in the Morning of the first day of the Week, as it began to dawn, Mosth 21. 1. While it was yet dark, or fcarcely full light,

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light, Fobn 17. 1: And the Manner of it was full wonder and aftonishment. An Angel from Hear comes down to draw the Curtain of our Saviours Grav and with an Earth quake rolls away the Stone that cove ed it; the Keepers, who had watchfully observed the Co mand of their Commanders, were ftricken with Al nishment, and became as dead, Matth. 28. 2, 2. 4. O Lord, who had power to lay down his Life, and power to take it up again, John 10. 17. re assumes his Bod, which, though it had tasted Death, yet had not see Corruption, and arifeth, and thereby proclaimed the compleating of our Redemption; and therefore m possible he should be longer holden of it, Acts 2.24 h Victory over Death and the Grave for us, 1 Cor. 11 When our Lord raised up Lazarus, he came forth of the Grave bound hand and foot with Grave Cloath John 11. 44. Though he was for the present rescue from Death by the power of Christ, yet he must still be a Subject to it: He is revived, but yet riseth with the Bonds of Death about him; he must die again: Bu when our Lord rifeth, he shakes off his Grave cloather the Linnen that wrapped his Body in one place, and the Linnen that bound his Head in another, John 20. 6,1 Our Lord being risen, dieth no more; Death hath me power over him, Rom. 6. 9.

And thus we have confidered the History of Christin Passion and Resurrection, the first and second general Consideration: Who it was that suffered; and what was he suffered. The Third Consideration follows.

III. From whom he suffered all these things; the consideration of which doth highly advance the Suffering of Christ.

1. He suffered this from the hands of his own Father; it was he that bruised him, put him to grief, and made his Soul an offering for sin, Isa. 53. 10: It was he that reached him out that bitter Cup to drink, fohn 18. 11. The Cup which my Father hath given m, shall I not drink? It was he, that bound that burden so close

ofe upon him, that made him Iweat great drops of good in the Garden, and though thrice importuned for dispensation from it, yet would not grant it: it was he. SETERAL PROPERTY OF SERVICE at when the greatest extremity of pain and forrow lav on him, to add thereunto, withdrew the fense of his clence from him, which wrung from him that bitter y, My God, my God, why baft thou for faken me? The juries of an Enemy are eafily born, but the forfakings a Father are intolerable. 2. The immediate Inftruents and Contrivers of his fufferings were fuch as had nearness of relation to him; people of the same Naon, and his Kinimen according to the flesh; the feed Abraham; people of his own Religion; that worthiped the same God, acknowledged the same Scripture: e Visible Church of God; and chief Representatives that Church; most eminent in place, reputation and retence of holines; the chief Priests, and Elders, and cribes: People that he had never injured in his life; but bliged them with his many miraculous Cures, his preous and Heavenly Instructions, his tenderest and deart Love and Compassion: That very Ferusalem, which e wept over, Matth. 22. 37. and would have gathered a Hen gathereth her Chickens under her wings, is ow that brood that feeks the destruction of him, that ame to fave them; and in that vile competition offered them between their Redeemer and Murderer, chose ther to fave a Malefactor, Matth. 27. 20. and to delier their Innocent and Merciful Saviour: And these ere they that, beyond the examples even of common umanity, pursued their Kinsman, their Benefactor, their ledeemer, with such exact Bitterness, and Malice, and corn, and Cruelty, that as it seemed barbarous to the leathen Judge, so it hath out-gone the practice of the eathenish Tyrants: Pfal. 55. 12. It was not an enemy at reproached me, then would I have born it, but it was bou, mine acquaintance.

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IV. Let us confider How be suffered all these this and this doth infinitely advance the Excellence and V of his Suffering. I. He fuffered Innocently; Ha. 1 He had done no violence, neither was any deceit in his me yet it pleased the Lord to bruise him. 2 Cor. 5. 21. made bim to be fin for us, who knew no fin. The Con nions of his suffering justifie him, Luke 22. 41. We is justly, but this man bath done nothing amiss: his Perla tors justifie him; and yet their Malice rested not, fought out falle witnesses against him, Matth. 26. And when they themselves were convinced of their injustice, in profecution of an Innocent, yet what i could not avouch upon the account of Justice, they upon the point of Expedience, John 18. 14. Can gives them counsel, that it was expedient that one sho die for the people: Judas that betrayed him, justified Matth. 24. 4- I have finned, in that I have betrayed the secent blood: His Judge acquits him, and in a fignal fimony of his judgment, Matth. 27. 24. He took w and washed bis bands before the multitude, faying, I am nocent of the blood of this just perfon: And yet though testimony of the fatisfaction of his judgment, he was his hands in water before them, yet he condemns! person that he acquits, and stains those hands in the bl of our Lord, whom yet he pronounceth Innocent. this Innocence of our Saviour was not only a Negati Innocence, an ablence of guilt, but a Politive Innocen he suffered that had not only done no ill, but that done nothing but good: he healed their fick, he of their lame, their blind, their deaf, their lepers, call their Devils, and which was more than all this, she them the way to Eternal Life, to the faving of the S of many, and the convincing of the Confeiences of that heard him, John 7. 46. Never man spake like man: And well might he ask as once he did, upon ther occasion, For which of all my good works do to me? John 10. 32. do ye Crucine me? Blessed Lo

tey Crucifie thee for all-thy good works: If thou hadft sen Guilty, possibly thou mightest have been spared in a stream of Barabbas; nay, it thou hadft been only Incent, it is possible thy Persecutors might not have an altogether so violent against thee: but thou sufficient for the very good thou didst; It was not only nact of Injustice that spared not thy Innocence, but I improvement of Envy that did malign thy very goodness, Matth. 27, 18, For he knew for envy they had

livered him

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. He suffered all Patiently; Ifa. 53: 7. He was oppresand be was officted, yet be opened not bis mouth; be is ight as a Lemb to the Slaughter; and as a sheep before ber vers is dumb, so be opened not bis mouth: Betrayed by Disciples, hurried away by the black guard that aphended him, repreached and vilified by the High elts and Elders, for laken and denied by his followers, cken, fpit upon, and basely injured by the abjects in High Priests Hall, derided by Herod, insulted upon Pilate, Knowest thou not that I have power to condemn I whipt, cloathed in scorn with purple, and crownwith a grown of thorns, and in that disguise saluted corn with Hail King of the Jews: forced to bear his deniome Crois, which must afterwards bear him; then, as one of the basest of mon and vilest of mactors, nailed to the Crois with most exquisite torat; and then, by one of his Companions in Death. he general rabble that were about him, by the fuditious Scribes and Elders, reproached as a Blasphe-, as an Impostor: and yet in the midst of all this so, scarce a word spoken, and those that he spake. favouring of any Impatience, or Complaint against Persecutors, but full of Mildness, Gentleness, Sweet-Goodnels, and whilft his Perfecutors are busie in rengs and tormentings, he is as industrious to pray for n, Luke 23. 44. Father forgive them, they know not t they do 3. Which

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3. Which is yet a higher step, he suffered all this lingly and Cheerfully, John 10. 18. No man taketh mi from me, but I lay it down of my felf, Luke 12. 50. 1 a Baptism to be baptized with, and bow am I straited it be fulfilled? And this willingness of our Lords ful ings appears in these particulars: 1. In that when had Power to prevent it, and to rescue himself from insolence of his Persecutors, yet he useth it not: Angel armed by Commission from God, in one in destroyed a vast Army of the Asyrians; and upon defire of our Lord, no less than twelve Legions ready for his Guard; But yet this must not be; How shall the Scriptures be fulfilled? Matth. 27. 53, 54. W the Company that were fent to apprehend him, those words, I am be, they went backward and fel the ground, John 18.6. The same power by which fell, could have so bound them never to have rife gain; but our Lord, though he manifested this Po to evidence his Divinity, yet he uleth it not so far impede his Passion; and as it were, resumes and back that manifestation of his Deity, lest it might means to interrupt the service which he was about perform for mankind. He asked them again, Whom re? 2. In that he corrects and checks all things might be either an impediment of his Passion, or might, in the least degree, betray an Unwillingnet him to undergo it. Doubtless there was an adequate presentation unto him of the dreadfulness of that flict he was to undergo with the wrath of God, and upon all occasions he corrects that fear and those apprehensions which caused his humane nature to she at it; John 12. 27. Father fave me from this bour, for this cause came I to this bour; Matth. 26. 39. Fa if it be possible, let this Cup pass from me: neverthe not as I will, but as thou wilt: That even whilft the firmity of his humane nature started at the apprehen of what he was to fuffer, and prayed against it, yet free

reeness and purity of his Obedience carried him on to , and made him, as it were, unpray what he had beore prayed: And though his Soul startled at the discoery of that difinal vale that he was now to pass through. et his Love to mankind and his Resolution of Obedince to his Father's Will carried him on with Willinges to suffer that which he was troubled to see. Again, ow doth he check all his impediments to his fuffering: e foreseeth Shame and Pain; he arms himself against oth: Heb. 12, 2, with Patience against the latter, he ndured the Cross; with Resolution against the former, e despised the Shame. Again, when Peter began to lay the Politician in advising our Lord to decline his offering, how severely doth he take him up? Mat. 16.22: folm 18. 11. Get thee behind me; the Cup which my Father ath given me to drink, shall I not drink it? Again, when he forward zeal of the Disciple drew his Sword, and ut off a Servant of the High Priest's Ear, our Lord hecks the affailant, and cures the wound; left any thing hould retard the Execution of that thing for which he ame into the world, or import the least argument of ackwardness in him to undergo it. Mat. 26, 52. John 8. 11. It is very observable to see how Pilate was ready to fluctuate upon every occasion, and shifted from place to place, and from point to point, to decline the consemnation of our Lord: When he answered him noting, he marvelled, and was at a stand upon his silence, and 27. 17. When he heard his accusation to be, because he made himself the Son of God, he was the more fraid, John 19. 8. he had secret checks from his own conscience, and weighty advertisements from his wife, hat doubtess did put him to a great perplexity of mind, which was scarcely conquerable by the importunity of hecks the affailant, and cures the wound; left any thing thich was scarcely conquerable by the importunity of he Jews: And, if in the midst of this unresolvedness nd hesitancy of mind, our Saviour should in any one niwer of his, have fent forth that Majesty and strength Conviction, that he could easily, and upon former oceasions

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occasions had done, certainly the Jews must have pected the coming of another Deputy to have been Executioner of this purpose. But our Lord was so from declining this great work of our Redemption by Blood, that he seems purposely to decline that Mig of speech, wherewith he could have confounded Judge; and either answered him with stence, or such expressions as might not too much affright him the proceeding in that fad imployment; John 19, Thou coulds have no power at all against me, unless it gives thee of God. Though he blamed the makine of Accusery, he admits and afferts the Authority of

Jadge.

V. Let us confider, For whom he fuffered all this. I Perfons for whom he fuffered deferved it nos: The ex fions of the Scripture are full in this, Rom, 4. 7, 8. absentite for a Good man fine would even dare to but God commendes b his love towards us in that, while were yet Simmers, Christ died for ms; the objects up which he looked upon in his fufferings were darks Eph 5.8. Children of wrath, Eph. 2. 2. Aliens from Common wealth of Israel, Brangers from the Covenian Promife, baring no bope, and without God in the we Eph. 2. 12. See but what a Monster the best of us in our natural condition, when every power of our and Body was quite corrupted from the ule and end which they were made, Rom. 2. 9, 10, de. z. As it wall rhoso that deserved it not, nor any deliverance by it, it was for a company of Creatures that were no way the wons for, nor fought after redemption; such as ighbrant of their own Milery, and no way endeave ing after Mercy. Thus He was found of them that for bim not; and furely little feeking could be found of fi as were in fuch a condition, Epb. 2. 1. Dead in Trefu and Sins. 3! Not only for those that neither delervi nor lought after deliverance, but his fufferings were those that were Enemies; Rom. 5. 10, If when we w Enemie nemies, we were reconciled to God by the Death of his Son; of 1. 21. And you that were sometimes alienated and Emies in your mind by wicked works, yet now hath be red the best habits of our minds, and turned them into esh, earthly, sensual, and devilish, Jam. 3. 15. So that here was not only in our nature an absence of any ood that might move God to do any thing for us, and n absence of that life that might be solicitous for it felf; ut there was a politive malignity in our Nature against hat God, that should pardon; against that Christ that fould facisfie; against that Grace and Spirit that should poly: We were actuated with those vile affections and offs, that looked upon a Saviour with no less aversion nd spite, than those Devils did, that cryed out of the offeffed man, Art thou come to torment us before our time ? nd yet for thefe, and fuch as thefe, our Saviour died : ay, some of these who had actually their hands in his lood, found the efficacy of that very blood which they ned, Heb. 12. 24. not crying for revenge against them, ut for mercy for them, and healing those who had cruelspile it; the efficacy of that bleffed Prayer of his; Faber forgive them, they know not what they do, within ome few months after his death did first wound them earts with a fense of their guilt, and then healed them vith the infusion of his Blood, Alts 2. 23, 37.

VI. From the confideration of the former particulars, will easily appear what was the Motive of this great work. We have seen in the creature nothing but Sin and lumicy against God, and consequently a just obligation of everlasting wrath and misery: So there we can find the set of the second of the ment of defert raw out such mercy as this. We must seek for the Motive in the Author of it: and in him there was no Necessity at all to bind him to it: It was his own free will hat at first gave Man a Being, and a blessed Being; and

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when he had finned against the Law and Conditions his Creation, there was a Necessity of Justice for his ternal Punishment, but no necessity at all for his Re ention. God made all things for his Glory, not been he flood in need of it; for he had in himself an info Self-fufficiency and Happinels, that flood not in a of the glory of his Creation, nor was capable of an cession by it: And if it had, yet the great God co have enjoyed the Glory of his Justice, in the everlast punishment of unthankful Man, and yet had glori Creatures enough, the bleffed Angels, to have been everlafting partakers and admirers of his Goodne And if there had been yet an absolute necessity of vil intellectual Creatures, to be the participants of his Go nels, and the active Instruments of his Glory; the Power that created men, at first, could-have create new generation of man that might have supplied defection of our first parents and their descendants. Wh then is the original of all his Goodness to poor sin man? to purchase such a worthless creature at such invaluable price as the blood of the Son of God? Noth but Love; free undeferved Love; Love that loved be it was fought; that loved when it was rejected: Den 7. The Lord did not fet bis love upon you, nor choose because ye were more; but because the Lord loved your loved you because he loved you: as Almighty God on not define himself by any thing but himself, I am the am, Exod. 3. 14. So he can resolve his Love into no ther motive than his Love; he loved you because he ved you: And here is the spring, the fountain of this ftrange and unheard of Goodness of God in Chi nothing but the free Love of God; John 2. 16. Sol loved the world, that he gave his only begotten Son, 1 John 4. 10. Here is Love, not that we loved God that he loved us, and fent his Son to be a propitiation for fins; and that very same individual Love that was int Father to fend, was in the Son to come, and to die

loods washed us because he loved us. When we lay the Exekter's wretched Infant, Exek. 16. 5, 6 polluted from Blood; when no eye pitted us, then this Love of God passed by us, and said unto us, Live; yea said unto us, when we were in our Blood, Live: And when that life was not acquirable for us, but by the Death of the iternal Son of God, then to purchase that life for us, he ald his own; and to wash us from the pollutions of our blood, freely spent and shed his own. This was the love of Christ, which passets Knowledge, Eph. 3, 19.

VII. Now let us comfider the End and Scope of this admirable Love of Christ: And as it looks upward towards God, so it looks downwards towards Us; as he was the Mediator between both, so the End of his Mediatorship had a respect to both: 1. In reference to God, and so the

Ends of our Lord's Suffering were principally,

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1. To restore unto Almighty God the active Service and Glory of his Creature. Almighty God did at he first create Man in such a Constitution, that he might, not only passively and objectively, bring unto him the Glory of his Power and Wildom in the framing of luch Creature to Glorifie him, as the Heavens, the Stars and other Creatures below an intellectual Nature do; but to be a beholder of himself and his works, to be an observer of his Will, and to glorifie his Maker in the admiration of his Power, Wildom and Goodnels, and in the Obedience and Observance of his Law and Will, and to his own Glory had by an eternal Bond annexed his Creature's Perfection and Blessedness. Man rebelled, and therefore as he became unferviceable to the End of his Creation, so he lost the Blessedness of his Condition: Christ came, and by his own Blood purchased as unto Man, his Blessedness, so unto God the Glory and Service of his Creature: This was old Zachary's Collection, Luke 2. 74, 75. That we being delivered out of the bands of our Enemies, might serve him without fear, in boliness

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and righteoufiefs. Titus 2. 14. Who gave bimfelf for that he might redeem as from all iniquity, and purifice bimfelf a peculiar people zealous of good works. And was the chief part of that Account that our Lord gir unto his Father, in that bleffed Prayer that he man little before his Pattion, John 17. 4. I bave glan thee on Earth, I have finished the work which thou ye me to do. As if he should have faid, Thou hast me into the world about a great and weighty Bufin the Restitution of thy faln Creatures; and that the in as thy Creature may partake of thy Goodness; thou mayst reap the Glory of thy Creature's Service And now behold according to that command of this 'I here return unto thee thy Creature healed, restored, that it may be as well a monument, proclaimer of thy Goodness and Glory, unto all E nity.

2. To manifest unto Men and Angels the Gloryan infinite Perfection and Excellence of all his blessed tributes: The Glory of his Wildom in contriving, a of his Power in effecting such a deliverance for the Children of Men, by a way that exceeded the disquition of Men and Angels; the Glory of his Mercy, the could not have been possibly so conspicuous to manking Man had never falm. In the Creation of Man hem nisested the Glory of his Goodness, that communicate a Being to him, that so he might communicate Goodness to him: But in the Redemption of Man, manifested his Mercy in forgiving and healing a realious and miserable Creature: The Glory of his Justitude would not pardon the Sin till he had a Satisfa on for the Sin; that would not spare the Son, whom

chose to be the Surety for the Sinner.

2. In reference to Man: And so the Ends of our Lor

Suffering were principally thefe:

1. To absolve and deliver him from Guilt, the Co sequence of Sin, and Milery the Fruit of Guilt. Eph.1.

2. To

In whom he bave redemption through bis Blood, the forgrowness of fins. And furely, had the Fruit of Christ's Death refted here, it had been a great degree of Mercy; if we rightly weighed the heaviness of the burthen of Guilt, the leverity of the Wrath of God, and the extremity of that Milery that doth and must attend it. If Man under the Guilt and Horror of fome hideous Treafon, under the fevere and inexorable Sentence of the Laws against him, under the imminent Infliction of most exquisite and continuing Torments, should but hear of a Pardon and discharge from this; how welcom would it be, though the residue of his Life were to be spent in Exile? But our Lord's purchase rests not here, saving state not stid discussion

2. To Reconcile God to his Creature: So that it doth not only remove the Effects of the Anger of God, which is Punishment, which may be removed, and yet the Anger continuing: Nor doth it only remove the Anger of God, and leaves a man in a kind of state of Indifferency, as it is between persons that never were acquainted one with another: But it is a state of Reconciliation, Epb. 2. 16. That be might reconcile both unto God in one body by the Cross, baving slain the enmity thereby; 2 Cor. 5. 19. God was in Christ reconciling the world unto bimfelf, not imputing their trespasses unto them. And certainly this is a great Addition unto the former, that God in Christ should not only pass by our Sins, but should no longer look upon us as Strangers, but as Persons reconciled unto him: And furely a Soul sensible of the unhappy Condition of being estranged from God, how highly would he prize a state of Reconciliation, though it were in the meanest and lowest Relation? Luke 15. 19. I am no more worthy to be called thy Son, make me as one of thy bired Servants: So that I may not be estranged from thee, reconcile me unto thy felf, though in the Condition of thy meanest Servant. But neither doth the happy Fruit of our Lord's Suffering rest here. G 2

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3. To restore unto us that near and blessed Relation being Sons of God: Gol. 4.15. In That we might receive the adoption of Sons, I John 2. 2. Behold now we the Sons of God, and it doth not get appear what we fi be. This was that dear expression of our Lord, after Refurrection, Jahn 20. 17. Go to my Bretbren, and a them I a cend unto My Father and Your Father, to My G and Your God: He feems to interess them in this Bless Relation in a kind of equality with himself; My In thren, My Father and Your Father, and the fw and comfortable consequents of this are incomparate Is he my Father? then I know he can pity me as a Fath pitieth his Children, Pfal. 102. 12, he can pardon as spare me as a Father spareth his Son that serves him Mal. 2. 17. Is he my Father? then whither should go but to him for protection in all my dangers? ford rections in all my difficulties? for fatisfaction in all m doubts? for supply in all my wants? This I can we confidence expect from a poor earthly Father, accor ding to the compass of his abilities: If ye then being en know bow to give good things unto Your Children, bow mu more shall Your Father, who is in Heaven, give good than to them that ask bim; Matth. 7. 11. Mercy, and Con passion, and Love, is a Virtue in a man, in an earth Father, a peice of that Image of God which at first a imprinted in Man; and yet passion and human info mity, as it hath much weakned the habit thereof in a fo it may suspend the exercise thereof to a near Relation But in Almighty God these Virtues are in their Perfection and nothing at all in him that can remit it, Mercy and Tendernels are Attributes which he delights in; Merc pleafeth him; it was the great Attribute he proclaims his Name by, Exod. 24. 6. and so diffusive is his Mer cy that it extends to all, He is good to all, and bis tends Mercies are over all his works, Pfal. 145. 9. and not on ly to the Just and Good, but even to the Unkind caufing his Sun to shine upon the Evil and the Good And And farely he that hath Mercy and Goodness for an Enemy, cannot deny it unto a Child. Can a Mother forges her facking Child? &c. Yea she may forget; yet will I

ne forget thee, faith the Lord. Ifa. 49. 15.

4. To restore us to a most sure, everlasting and blessed Inheritance in Heaven, Gal. 4. 7. If a Son, then an Heir of God through Christ: and here is the complement of all; not only absolved from the guilt of sin, reconciled to God, put into the relation of a Child of God; but after all this, to be everlastingly and unchangeably stated in a blessed condition unto all Eternity: and all this from the condition of a most vile, sinful lost Creature; and by such a price as the Blood of Christ. More need not, cannot be said.

VIII. And by what-hath been faid, it is easie to see what the Fruits and Effects of all this are. God will not be disappointed in the end of so great a work, and therefore we cannot be disappointed in the fruit of it; and those are either such as are enjoyed in this life, or principally appropriated to that which is to come. 1. Those Benefits that naturally arise from Christ Crucified, and

are enjoyed in this life, are these:

d:

1. Justification and Acceptation in the fight of God; he looks upon us as those that have satisfied his Justice when his Son suffered; and as those that performed his Will, when his Son performed it: So that as our Lord imputed our fins to our Redeemer, so he imputes his Righteousness unto us; and as he was well pleased with him, so he was well pleased in him, with as many as are received into this Covenant.

2. Peace with God. This is the natural consequence of the former. Rom. 5. 1. Being justified by Faith, we have Peace with God through our Lord Jesus Christ. The only cause of breach between God and his Creature is removed, and Peace and Love restored between them.

3. Free Access unto God: For we are restored unto Peace with him, and consequently access unto him; and in-

deed it is a part of that duty which he expects from us. Our access to him, is not only our privilege, as the access of a Subject to his Prince, or a Child to his Father, but it is our duty, as a thing enjoying unto us in teltime.

ny of our dependance and love unto him.

4. Consequently, Peace with our selves, and our our Conscience; and that upon a double ground. I. Because our Conscience is sprinkled by the Blood of Christ, which defaceth and obliterateth all those black Items, that otherwise would be continually calling upon us. 2. Because Conscience ever sideth with God, whose Vicegerent she is in the Soul, and hath the very same aspect, for the most part, that Heaven hath; and therefore if it be clear above, it is ordinarily quiet within; and if God speaks Peace, the Conscience, unless distempered, doth not speak trouble.

5. An Assurance of a continual supply of sufficient Grace, to lead us through this vale of trouble, without a sind apostacy or falling from him. Were our Salvation in our own hands, or managed by our own strength, we should utterly lose it every moment; but the Power, and Truth, and Love of God is ingaged in a Covenant of the highest Solemnity that ever was, sealed in the Blood of the Son of God, for our Preservation; and it shall be as impossible for us to fall from that condition, as for the Almighty God to be disappointed: No, his Council and Truth, the constant supply of the Blessed Spirit of Christ, shall keep alive that Seed of Life, that he hath thrown into his Soul. 1 John 3. 9. For his Seed remaines in him, and be cannot Sin, because he is born of God.

6. Sufficient Grace to preserve us from, or support us in, or deliver us out of Temptations. We stand more in need of Grace, that we do of our Bread; because the consequence of the want of the former, is of more danger than the latter, by so much as the Soul is more valuable than the Body. If our Father is pleased to furnish us with our daily bread, how shall he then deny us our

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aily and hourly supplies of his Grace? Rom. 8. v. 13. Especially since our interest therein is found upon the Dovenant made in the blood of Christ, 2 Cor. 12. 9. My Grace is sufficient for thee.

7. A favourable Acceptation of our duties, fince they re the performances of Children; and therefore not neasured according to their own worth, but according to the relation and affection from whence they pro-

ceed.

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8. A gentle and merciful pardoning of our failings, even is a Father pitieth and pardoneth the infirmities of a Child, and though he does not dispense with presumptuous offences; yet he either observes not, or forgives their many Infirmities. And it is a privilege of high conternment to us, that as in our first conversion, the Blood of Christ washeth away a whole life of fins at once, so after our conversion, the same Fountain stands open; whereunto we may and must resort, to cleanse our daily Failings. Christ received by Faith in the heart, is a continual Sacrifice, which I may present unto the Father, for my fins committed after my conversion.

9. A comfortable restitution of a just Interest in the Creatures. When Man forsook the Allegiance he owed to his Maker, the interest he had in the Creature, did, as it were escheat to the Lord: And though his Goodness after permitted him the use of them, yet it was still, as it were, upon account: And as the Sons of Men have a great account to give unto God for their fins, so they have for his Creatures. Christ hath restored unto us a better propriety in that, which civil right hath made outs,

than what we had before.

Io. A Comfortable and Sanctified Use of all Conditions: In Prosperity, Moderation; in Adversity, Contentedness; in all, Sobriety. For as our Lord hath purchased for us Grace, to use all things aright; so he hath obtained for us an inheritance, that renders the best the World can give us, unworthy to be valued, and the worst it can

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give us, unworthy to be feared, in respect of the I

fedness which he hath settled upon us.

natters are in my eye, such as the best the World of yield, cannot equal; nor the worlt it can inflict, cannot equal;

take away. All this upon

even of that Glory which my Saviour came down for Heaven to purchase by his Blood; and the assurance whereof he hath sealed with his Blood: John 14, 2, I go to prepare a place for you, and if I go, and prepare place for you, I will come again, and receive you make self, that where I am, ye may be also: A hope of a blesh Resurrection after death; a hope of that blessed appearance of our Lord and Saviour Jesus Christ; a hope that Glorious Sentence in the presence of Men and A gels, Come ye blessed; and an hope of an Everlassian Estate of Blessedness and Glory in the presence of the great God, and the gloristed Saints and Angels, unto Eternity. And the efficacy of this hope dipt in the bloof Christ, brings us Victory:

1. Victory over Sin. Sin shall not have dominion over in for ye are not under the Law, but under Grace, Rom. 6. 14 He that hath this hope purifieth himself, even as he is put

I John 2. 3.

2. Victory over the World, in the best it can afford us its flatteries and favours: these are too small and inconsiderable, when compared with this hope; they shim like a Candle in the Sun; and are ineffectual to win over a Soul that is fixed upon this Hope, and Victory over the worst the World can inslict: Our Lord hath conquered the World in this respect for us: Be not afraid, I have overcome the World, John 16. 33, and conquered it in us; This is the Victory that overcometh the World, even your Faith, 1 John 5. 4.

2. Victory over Death; which now, by means of this bleffed hope is stript, as well of her terror as her power:

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bus thanks be unto God, who giveth us the Victory through ar Lord Jesus Christ., 1 Cor. 15. 37.

And now though the Nature of this Argument hath arried my Meditations to a great height, yet to avoid

nistakes, some things I must sebjoin.

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I. That when I thus aggravate the sufferings of our ord under the imputed guilt of the sins of Mankind; et we must not think that his sufferings were the same ith the Damned in duration, so neither in kind, nor a degree; for this could neither consist with the purity f his Nature, nor innocence, nor dignity of his Person, or the hypostatical Union of both Natures in him: ut he suffered as much as was consistent with these onsiderations; and, as considering the dignity of his erson, was equivalent to the sin and demerits of all sankind.

2. That his Righteousness imputed to us, doth not exmpt us from acquiring a Righteousness inherent in us; this were to disappoint the end of his suffering, which ras to redeem us from our vain conversation, and make

s a peculiar people zealous of good works.

3. That this purchase of Salvation by Christ for Beevers, is not to render them idle, or secure, or preimpruous; where there is such a disposition of Soul, it
is an evident Indication, that it is not yet truly United
nto Christ by true Faith and Love; his Grace is suffiient to preserve us, and always ready to do it, if we do
not wilfully neglect or reject it.

of Christ Conspeal Before it sorte God, who proces in the l'alory through ted from Chiffy i don is so dieth thought A side to occur of the A control had Move or my migrations and archimethald visible niordi) itting l'amin'ton el mal

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who soever is born of God, overcometh the World; and this is the Victory that overcometh the World, even your Faith.

Hele things are herein confiderable:

1. The Att which is here declared, Villery or Overcoming.

2. The Person that exercise this Act, or according whom this Act is affirmed, described by this cription, a Person that is born of God.

3: The

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3. The Thing upon which this Act of Victory is a cifed, viz. The World.

4. The Instrument or Means, by which this Ad is

cised, viz. Faith.

5. The Method or Order, or formal Reason who Faith overcometh this World.

Some few Observations I shall deliver touching

these in the Order proposed.

I. Victory or Overcoming is a subjugation or bring under an opposing Party to the Power and Will of ther. And this Victory is of two kinds, compleat perfect, or incompleat or imperfect. 1. The Note a compleat Victory is when either the oppoling A is totally destroyed, or at least when despoiled of possibility of future Relistance: Thus the Son of the Captain of our Salvation, overcame the W John 16. 23. Be of good cheer, I have overcome And thus when we are delivered from this of death, we shall overcome the World. This com Victory will be the portion of the Church and Chi triumphant. Again 2. There is a Victory but in pleat, fuch as the Victory of the Children of Ifral over the Canaanites, which though they were fund as to any possibility of a total re-acquiring of a for rity or equality of power, yet they were not for from a possibility of annoying, disquieting and rebe they remained ftill thorns to vex and diffurb, the not to subdue their Conquerous; there was fil over-ballance of Power in the Victors, though wholly to extirpate them: And this is the condition of Christian Militant in this World: Hekeeps the Wo Subjection, and every day gets ground upon it; cannot expect to obtain a Perfect, Compleat and verfal Conquest of it, till he can truly say with Bleffed Lord, John 14. 30. The Prince of thu bath nothing in me. Which cannot be till our Ch comes; for till then we carry about with us our l nd Passions, and Corruptions Which, though with all igilancy and Severity, kept under, and daily impaired their Power and Malignity, will hold a Corresponnce with the World and Prince thereof, and be ready deceive and betray us, though never to regain their mpire and Sovereignty; and the Reason is fignificant given by the same Apostlo, 11 fibm 3. 9. For his Seed idet b in bing and be cannot fin, because be is born of d. Indeed he may, and shall have Sin as long as he th Flesh about him. In John 1 8. If we fay we we no fin, we deceive our febres, and the truth is not But although we have Sin Hill abiding in us, and te the Brafs in a Bowl, warping us to the World, that Vital Seminal Principles of the Grace of God, Chrift, always keeps its Ground, its life, and Tenney towards Heaven, and wears out, walts; and adually subdues the contrary Tendency of Sin and mayer of the Invisible God. . The lecely noisquing

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II. The Person exercising this act of Victory and Coneft, he that is Born of God. All Men, by Nature, ay be laid, in some sense to be born of God; the Apoe tells the Athenians, Acts 17. 28. We are all bis off. fug. But in this place, this Heavenly Birth is a fecond, fupervenient Birth from God; and hence it is called generation, the New Birth, Birth of the Water and Spirit, Birth of the Spirit, the Formation of Christ the Soul : and the Creature fo new born filed the ew Creature, the New Man, a partaker of the Di-ne Nature, born not of the Will of Man, nor of the ill of the Flesh, but born of the Will of God. And thefe, and the like Expressions are Figurative, and em to carry in them a double analogy: First; to the & Creation of Mankind; and secondly, to the ordiry Generation of Mankind fince their first Creation: As to the former Analogy, We know by the holy ford that the first Man was the root of all Mankind, amped with the Signature of the Image of Almighty

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God, principally confifting in Knowledge, Right nels and Holinels, and flood or fell as the commo presentative of all Mankind: This Image of God in a great measure lost and defaced by the Fall of and more every day spoiled by the Actual Sins and quired Corruptions of his defcendants to Christ the cond Adam, had instamped upon him a new inscri of the Glorious God, came to be a common H Root, and Parent of as many as are united unto his Faith, Love, and Imitation, and to inftamp anews them that loft and decayed Image of God; who the put on the New Man, Which after God is Create Righteoufness and true Holiness, Ephol. 4. 24 and fo coming a New Creature, 3: Cor. 51.17. Galat. 5. 6 newed in Knowledge after the Image of him that a ted him, Colof. 2. 10. they receive a new Stamp impression from this great Exemplar Christ Jesus the Image of the Invisible God. 2. The second Analog to the Ordinary Generation of Mankind; wherein little, but powerful, vital principle, which we call Soul, forms and moulds the farm according to the fp Nature of Man in all his Lineaments and Propont and never gives over its Operation till it hath comple that bodily mass into its full Complement of parts. afterwards gradually augments and perfects it in his gans and Faculties: So by a Vital Principle derived God, through Chrift, into the Soul, the same is m ded, fashioned, formed, increased and perfected an ding to this new principle of Life which is usually Grace: Whereby it comes to pass (that) as the for the Vital and conforming Principle of the Body, los Grace is the very Life, and vital and conforming Pr ple of the Soul: And hence this formative Principle called the Life of the Soul, the Quickning Spirit; the Conformation of the Soul unto the Will of & thereby is called the forming of Christ in them, the of Christ, the in-dwelling of Christ in the Heart Fas 2000年 1000年 1000日 
with And this new Principle exerciseth in the Soul the Acts analogical to that natural vital Principle in e Body, giving to it as it were the Image, Lineaents, Proportion, Increase conformable to the Image God in Christ, as true Wisdom, Righteousness, Juwill, Dependance upon him, and translates them to all the communicable Relations that Christ him-If had, and invests them in his communicable privileges: he be a Son of God by Nature, so are they by nterpretation, By Adoption, and participation of the Diine Nature, 2 Pet. 1: 4. Is he an Heir of Heaven? for they Coheirs with him: Is he acceptable of God? tate they: Is he an Heir of Glory? fo are they nd as this Conformation of the Body by this vital inciple is performed by a feminal principle (at least the Instrument of its Activity) derived from the arent; fo the Analogy holds here! We find a double eminal Principle in this Conformation, and both deved from Christ our Head, viz. one External, anoher Internal. I. The External feminal Principle is e Word and Message of the Divine Doctrine, Exemlary and Holy Life, fingular Love of Chirst and of od through him to Mankind, whereby we underand what he would have us do, the danger if we reat engagements of the Love of God in fending his on to die for us, the plain, familiar, easie way of training of Happiness; and because we often learn etter by Example than by Precept, the same Word thibits to us a lively Picture of his holy Converlaion, his Humility, Meeknels, Obedience, Love, Paience, Goodness: And this the external means is n it felf a great moral means to conform our Wills, and Lives thereunto; and therefore it is called the incorruptible Seed of the Word of God whereby we ire born again, I Pet. 1. 23. 2. The Internal Seed is

that Spirit of Grace fent out from Christ, which drive a quickning lively power to the word and to foul, whereby it makes it effectual to its end, therefore called a Spirit of Life and Power, a Quing Spirit and this, not by transfuling a new stance or substantial Nature, which before it had but by its lively, yet fecret operations, changing modelding it suitable to the Image of him whole it is, and adding energy and efficacy of that other of the Word, as the Sun doth to the Seminal Principle Vegetables and Animals.

of IL Touching the Thing upon which this Victor obtained and Conquest made, it is the World: we comprehends in its latitude a double World; the World

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within us, and the World without us

The World Within sh, which may therefore be for ted principally in this respect, that a greater part Relation and tendency is toward the World, whi for the most part the object upon which it fixeth fubject after which it reacheth, and the bufiness which it fastneth and exerciseth. And hence it is the Apostle St. John divides the World without us relation to the World within us, viz. the luft of the the lust of the eyes, and the pride of life, I John 1 The World that is within us, taketh in the two great enties or Powers, viz. I. The Paffions of the Souls 2. The fenfual Appetite: Both thele are in their Nature good, placed in us by the Wife God of Na for most excellent ends and ules. Our business there is to keep in order and subjection, and to extirpate root them out; for they are radicated in our Nature the God of Nature. But of this more particularly

Hope, Fear, Joy, Sorrow; these and the like Passion the Humane Soul, are not simply in themselves may being rightly placed, and duly ordered and regulathey become serviceable to excellent ends and uses

berefore famply in themselves they are not the subject Christians Victory :: But then they become fuch when hey become the World in the Text, and that is princiwhen they are mifplaced; as then we love the things we should hate, hope for the hings we should fear, rejoice in that we should grieve, be one converse, in when they are immoderate or excessive Sout their proper objects; which comes to pals, when rhofe things about which we may exercise our passions awfully, we exceed that measure or proportion that is due to them. For instance, I may lawfully love a comperency of worldly fubliftance, but I exceed in this, That I love it too much and beyond the worth that is ruly in it : I may lawfully be angry with him that inares me, but I exceed in the measure, or degree, or me or iduration, and become implacable og. When ny Affections or Pattions are not adad to that beight they importionate degree of out Passions; but where the obed is infinite, my affections may err in being too remiss, ne not in the excels . I cannot love God too much, for an to love him with all my might; but I may love him too little, and then my affection errs : I cannot hate fin too much, because I cannot love God too much, but I may hate it too little 4. When my Affections or Palfions are acted unfeationably, either in respect of the compention between objects of feveral values . I may may I must love my Eather; but if I love my Father more than my Saviour, my Saviour hath pronounced me unworthy of him. 5. When my Passions degenerate Into Vices and Corruptions, and so become not so much Powers or Faculties, as Difeafes and Sicknesses of the Soul: As when Anger degenerates into Malice, Revenge; when Self-love degenerates into Envy; when delite of or delight in, the profits or honours of the World degenerates into Covetoulnels or Ambition, and the bles. 6. When my Pattions are not under the Ma-V#512 hagement,

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nagement, Guidance or Conduct of my superior Facties, my Reason and Judgment; but either go before they are sent, or go beyond for what they are sent, return not and subside when recalled: And then the breed infinite perturbation in the Soul, invert the one of Nature, and become furies and tempests, and imposed and captivate the Mind and Understanding, and come a worse part of the World than that which is without its. Under these conditions our Passions and Assert

stians Warefare and Victory.

2. The other part of this World within us are the Motions and Tendencies of our Senfual Appetite. T Senfual Appetite is in it felf good, placed in us by the God of Nature for excellent ends, wir. For the preferm tion of the Individual Nature, as Eating and Drinking and those invitations of Sense, subservient thereunto; for the preservation of the Species, as the defires of Sea But they then become a finful part of this Inferior World J. When they become inordinate, 2, Or excessive Or unfeafonable, or improper. 4. When they are m fubordinate in their actings to the Government of Res son, enlightned by Moral or Religious Light. A Chi flian hath no fuch Enemies without him, as unruly and undisciplined Lufts and Paffions within him; and it is wain thing to think of overcoming the World without until this World within us be brought into subjection; he without the Corruptions and Lufts within, the World and the evil Men of the World, and the evil one of the World, could not hurt us.

Debetur gladiis, percussum est pettore ferrum.

The Wedge of Gold was an innocent thing, but Achaic coverous heart within gave it strength to do harm. We come into the World, as into a great Shop full of all within

flety of Wares accommodated to our Senses, Lusts and Affections; and were it not for these, those Wares would be long enough upon the hands of the Prince of the World, before they could get within us or corrupt us.

2. The World without us is of three Kinds; 1. The Naworld, which is the work of Almighty God, is most certainly in it felf good; and only evil accidentally, by Man's abuse of himself or it. It doth contain a general fundly of objects answerable to the desires of our vegetable and lenlible nature, and the exigences and conveniences of it; it is a great Shop full of all forts of Wares answerable to our wants or conditions, there is wealth and places and delights for the fenles, and it becomes an Enemy to is by reason only of the disorder and irregularity of those Lufts and Paffions that are within us, and by reason of the over value that we are apt to put upon them; they are indeed temptations, but they are only paffive, as the Wedge of Gold did paffively tempt Achan, but it was his own Lust and Coverousness that did him the harm: the Rock doth not ftrike the Ship, but the Ship ftrikes the Rock and breaks it felf. This World, as it is not evil in it felf, fo most certainly it is full of goodness and benevolence to us: it supplies our wants, is accommodate to the exigences and conveniences of our Nature furnisheth us with various objects and instances of the Divine Goodnels, Liberality, Bounty; of his Power and Majesty, and Glory; of his Wildom, Providence and Government: which are so many instructions to teach us to know, and admire and magnific him; to walk thankfully, dutifully, and obediently unto him; to teach us Refignation, Contentedness, Submission, and Dependance upon him. A good heart will be made better by it; and if there be evil in it, it is fuch as our own corrupt natures occasions or brings upon it, or upon our felves by it: and it is a great part of our Christian warfare and discipline to teach us to use it as it ought to be used, and to subdue those Lusts and Corruptions that Ha

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abuse it, and our selves by it. Again secondly, there another World without us, the malignant and evil Wol the World of evil Angels, and of evil Men; Mundu maligno positus: And the great milchiefs of this Wor are of two kinds; viz. 1. Incentives and temptation from it, that are apt to bring the rest of mankind in the evil of fin and offence against God; such as are en examples, evil commands, evil counsel, evil persualion and follicitations. 2. The Troubles, and Injuries, and Vexations, and Persecutions, and Oppressions, and C lumnies, and Reproaches, and Disgraces, that are in flicted by them: And the evil that arifeth from the are of two kinds, viz. fuch as they immediately caule which is great Uneafiness, and Griefs, and Sorrow And again, such as consequently arise from these name ly, the evil of Sin, as Impatience, Discontent, Unquie nels of mind, Murmuring against the Divine Provi dence, doubtings of it, letting go our Confidence God, Diffrust, Unbelief, and putting forth our hand to Iniquity to deliver our felves from these inconven ences, either by unlawful or forbidden means, by finh compliances with the finful World, by falling in with them to deliver our felves from their oppressions, person cutions or wrongs, by raifing commotions, engaging parties, and infinite more unhappy confequences. An thirdly, there is a third kind of World which is in great measure without us, namely, the Accidental, or more truly the Providential World in relation to Man and his condition in this World, and is commonly d two kinds, viz. prosperous or adverse. External a worldly Properity confifts in an accommodate condition of Man in this World; as health of body; comfort of friends and relations; affluence, or at least competency of wealth, power, honour, applause, good report, and the like. The dangers that steal upon mankind in the condition, are Pride, Haughtiness of mind, Arrogance Vain glory, Infolence, Oppression, Security, Contemp of others, Love of the World, Fear of Death, and defires of diversion from the thoughts of it, Luxury, Intemperance, Ambition, Covetousness, Neglect and forgetfulness, and a low esteem of God, our life to come, and our Duty.

2. Adversity; as Sickness and Diseases, Poverty, loss of Friends and Estate, publick or private Disturbances or Calamities, and the like: And though offentimes these are occasioned by the evil or malignant World, yet many times they seem to come accidentally, and are apt to breed Impatience, Discontent, Unquietness of mind, distrust of Providence, Murmuring, Envy at the external felicity of others, and that common discomposure which we ordinarily find in our selves and others upon like occasions.

which thus overcometh the World, which is nothing else but a deep, real, full, sound persuasion of and affent unto those great truths revealed in the Scriptures of God, upon the account that they are truly the Word and Will of the Eternal God, who is Truth it self, and can neither deceive, nor be deceived, and herein these two matters are considerable, first, What are those Divine Truths which being really and soundly believed, doth inable the Victory over the World, or the special objects of that victorious Faith; secondly, What is that Act of Faith or Belief of excellent objects, which thus over-

cometh the World:

of Divine Truths is the adequate object of Faith; yet there feem to be certain special Heads or Parts of Divine Truths, that have the greatest influence into this Victory over the World. I shall mention some of them; namely, 1. That there is one most Powerful, Wise, Gracious, Bountiful, Just, and All-seeing God, the Author of all Being, that is present in all places, knows our thoughts, our wants, our sins, our desires, and is ready to supply us with all things that are good and fit H 2

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for us, beyond all we can ask or shink; bath incompa henfible Wildom, and irrefiftable Power to effect whe he pleafeth; that leaves not any of his works, especial mankind, without his special care and superintenden over them; without whole Will or defigned Permiffe nothing befals us. 2. That this most wile and Just an Powerful God hath appointed a Law or Rule, according to which his Will is, that the children of Men should conform themselves; and according to the upright deavours of the children of Men to conform therem to, he will most certainly give Rewards; and according to the wilful transgressions thereof, he will inslict ponishments; and that he is a most struct and infalling observer of all the ways of the children of Men, who ther of obedience or dilobedience thereunto. 2. Tha this Law and Will of his, he hath communicated and revealed unto the children of Men in his holy Word especially by the mission of his Son Jesus Christ, who brought into the World a full and compleat collection of those holy Laws of God, whereunto he would have us conform. 4. That he hath given unto mankind, in and through Christ Jesus, a full manifestation of a feture life after this of Rewards and Punishments; and according to that Law of his thus manifested by his Son, he will, by the same Jesus Christ, dispense and execute the fentences of Rewards and Punishments, and judge every Man according to his works. 5. And that the Reward of Faith and Obedience, in that other life to come, shall be an Eternal, Blessed, Happy estate of Soul and Body in the glorious Heavens, and in the presence and fruition of the ever Glorious and Eternal God. 6. And that the Punishment of the Rebellious and Disobedient unto his Will and Law of God thus manifested by his Son, shall be an Eternal Separation of Soul and Body from the presence of God, and the conclusion of them under Chains of darkness and B verlasting torments in Hell fire. 7. And that the Son of God

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God hath given us the greatest affurance imaginable of the truth of this Will of God, of this Happiness and Milery, by taking upon him our Nature, by his Miracles. by his Death and Resurrection and Ascension into Glory, and by his mission of the Spirit of Wisdom and Revelation into his Apostles and Disciples, both to instruct the World in his Truth, and to evidence the Truth of their mission from him. 8. That Almighty God, though full of Justice and Severity against obstinate and rebellions; yet is full of Tenderness, Love, and Compassion towards all those that sincerely desire to obey his Will, and to accept of terms of Peace and Reconciliation with him, and is ready upon Repentance and Amendment, to Pardon whatfoever is amis, and hath accordingly promised it; and that he hath the care, and love, and tenderness of a Father towards us: That in our fincere endeavour of Obedience to him, we shall be fure of his Love, Favour, and Protection; that in all our afflictions and troubles he stands by us, and will not leave us: That he will most certainly make good every promise that by Christ he hath sent unto us, for the life that is present, and that which is to come: That the Law he hath fent us by Christ to submit unto is an cafie and good Law, fuch as will perfect our Nature, and fit it to be partaker of his Glory: And that all his thoughts towards us, in our faithful endeavour to obey him, are thoughts of Love, Favour, Peace, Bounty and Goodness. And of this he hath given the greatest Affirrance that is possible for mankind to expect or defire, even the fending of his Eternal Son into the World, to take upon him our Nature to acquaint us with his Fathers Will and Love, to live a life of want and mifery, and to die a death full of shame and horror, to rise again to dispatch Messengers into all the World, to publish the good VVill of God to mankind, to ascend up into Glory, and there to make intercession for us poor worms at the Right Hand of God; giving us also hereby assurance of our Resurrection, H 4

and of his coming again to judge the World, and to ceive his obedient Servants into Eternal Glory. The be fome of those principal Objects of that Faith the overcometh the World, being foundly received, believe

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2. As touching the Att it felf; it is no other than found, real and firm belief of those Sacred Trut And therefore it feems that they that perplex notion of Fairb with other intricate and abstrale de mitions or descriptions, either render it very difficult scarce intelligible, or else take into the definition description of those things that are but the Consequent and Effects of it. He that hath this firm persualion will most certainly Repent of his fins past, will me certainly endeavour Obedience to the Will of Go which is thus believed by him to be Holy, Just an Good, and upon the obedience or disobedience when of depends his eternal happiness or milery, will me certainly depend upon the promises of God for the life and that to come; for those are as natural effects fuch a firm persuasion, as it is for the belief of a dange to put a man upon means to avoid it, or for the be lief of a benefit to put a man upon means to attain t Some things are of such a nature that the belief or know ledge of them goes no further, but it rests in it sell as the belief of bare speculative Truths: But some things are of fuch a Nature as being once truly an firmly believed or known, carry a man out to Action and fuch are especially the knowledge or belief of sud things as are the Objects of our Fears or of our Hope the belief of such Objects do naturally and with a kind of moral necessity carry a man out to Action; to the avoiding of such fears, and the attaining of such hope And therefore Faith and Belief in reference thereund comes often in the Scripture under the Names of Hor and Fear, as being the proper effects of it. Instance we have of both, 2 Cor. 5. 10, 11. For we must all of peat

ar before the Judgment Seat of Christ, that every one by receive the things done in his body, according to that be at done, whether it be good or bad. Knowing therefore e terror of the Lord we persuade men. 1 John 3. But we know that when be shall appear, we shall like bim, for we shall fee bim as be is; and every

an that bath this hope in bim purifieth bimfelf, even as is pure the to Him to a line

Therefore we need not be fo follicitous touching the ature of Faith, what kind of Faith it is that must fave s: Certainly, if it be a true and real affent of the aind to these great truths of God, it must be operative, ccording to the nature of the things believed which re in order to working; and therefore if it have not hat effect, it is not Faith nor Assent; if it have it but reak and imperfectly, it is evident that the Assent is reak and fluctuating; if it have that effect at some imes but not at others, it is evident that the Assent is ulpended, or intermitted, and not actually exercised t these intermissions: If a man were really and fully persuaded that if he took such a Journey to morrow, he hould certainly break his Leg, he would as certainly not go: Or if he were under a certain persuasion, that if he took such a Drink, he should certainly recover his loft Health, it were as certain he would drink it: and if a man were actually and fully perfuaded that if he uled fuch a means, he should attain everlasting Happiness; or, if he should commit such a fin, he should certainly lose it, it were scarce morally possible, that a reasonable man in his wits would omit the one or commit the others

And to fay, this is but an bistorical Faith, and that the Devils have as much, they believe and tremble, and they do as fully affent to divine Truths as any can do, yet it avails them not, concludes nothing; the reason is evident, because the Salvation to be attained, the Faith which is the Instrument to attain it, concerns them not, neither

are they in a flate to be advantaged by it; but it is on wife with men. If I should acquaint a Stranger if my Son doth fuch a thing, I will give my Son pound, though the Stranger believs it as really tan any thing in the world, yet it puts him not upon Action, because as he is not concerned in the Rem to the belief that my Son hath, it will or will not him upon the Action: If he believe me not, he will do it at all: if he believe it faintly and doubtingly, will perform the Action accordingly; but if he believe truly and fully, and fer any value upon the Reward, will perform it cheerfully; for he is concerned in Reward, and in the means to attain it.

Faith therefore is a firm affent to the facred True whether the Truths relate to things past, as that G made the World, that Christ the Messab is come in Flesh, &c. or to things present, as that Almighty God holds all I do, and knows all I think, or that he is all conciled Father unto me in Christ Jesus; or things to con which principally excite those two great movers of the Soul, Hope and Fear, in Relation to the future Life

Rewards and Punishments.

V. I come to the fifth thing, viz. How Faith on cometh the World, which takes in these two Consideration of I. How that is, in what degree. 2. How that is, by where the method or means. Touching the former of these, touching the degree of the Victory that Faith gives, it is a line of cory, but not a Victory to utter extermination. The decory, but not a Victory to utter extermination. The decory is not constally, perfectly, John 16. 33. Our Victory is not constally, perfectly, John 16. 33. Our Victory is not constally, perfectly, John 16. 33. Our Victory is not constally pleat, nor perfect on this fide Death; but it is fuch a victory as leaves still an adversary to contest with us rely though not to subdue and conquer us. It is a Victory but not without a continued warfare.

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2. Touching the Method whereby our Faith overcometh World, I hall lay fomething in general, fomething ore particularly with relation to the World under the

rmer acceptations.

A.

F. C. C. C. S. C. In general therefore, the great method whereby Faith ercometh the World, is by rectifying our Judgments d removing those mistakes that are in us concerng the World, and our own Condition. 1. Some ings there are in the World, which we let an Esteem, d Value, and Love upon, which deserve rather our atred or Detestation: As our Sins, the irregulariants that arise from them; as Pride, Ambition, Renge, Intemperance, &c. These we account our ight Hands, and our Right Eyes, in our state of naral darkness. Faith rectifies this mistake of our Judgent, by shewing us the Law and Will of God revealed Chrift, whereby we find that these are our Diseases, iftempers and Sicknesses, repuguant to the Will, Image, and Command of God; that they are our Los, and or Danger, and our Ruine; and therefore not to be stertained, but mortified and crucified. 2. Some things at are in the World, that we may allow somewhat of ur Affections unto, but we over-value them. We ckon Wealth, and Honours, and Powers, the greathe Happiness imaginable, and therefore intensly de-re them; Sicknesses and Afflictions, and Injuries and offes, the greatest Milery imaginable, and therefore d under them. Faith rectifies our mistakes herein, ives us a just Value of these things, shews us the Law f God, checking and forbidding immoderate Affections
r Paffions to be exercised about them, affures us that we re, as well under the View and Observation, as under he Care and Regiment of the great Lord of Heaven nd Earth; and therefore expects our great moderation n relation to externals. 3. And principally, for the most

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part the Children of Men esteem this Life the utter term or limit of their Happinels or Milery; and h fore make it their whole businels, by all means possible make their lives here as splendid and glorious, as del ful and pleasant as it is possible; and use all means ther honest ordishonest, fit or unfit to secure themse in the good they have and to avoid any thing that is vous or troublesome: And if they cannot compass its fink, and despond, and murmur, and die under it as only Hell imaginable; or if they have any thought future estate after Death; yet they are but languid, fa and scarce believed in any tolerable degree, and susped rather as the Impostures of Politicians or Fables of Po than having any real truth in them. Faith rectifies mistake, and assures us there is a Judgment to come flate of Rewards and Punishments of a far higher na than this world can afford, or indeed apprehend; that happiness of that life outbids all the greatest and m glorious entertainments that this world can afford, will infinitely exceed the greatest losses or crosses that world can yield. And on the other fide, the punishme of that Life will infinitely over ballance all the pleafe and contentments that this life here can yield, and memory of them will but inhance the rate and degree those torments: And that accordingly as men spend the lives in this short transitory Life, either in obedience disobedience unto the Divine Will, accordingly the tribution of everlafting Rewards and Punishments be there given. This View of the future state, p fented by Faith to the Soul, will have these two gr Effects, in order to the subduing and conquering of World without us, by rendring it poor, inconfideral contemptible in comparison of those everlasting w and happinels of the next life; and the world within by chaining up our exorbitant Lufts and Passions der the fear of the Judgment to come, and by orders composing and regulating them in contemplation of

ear Reward annexed to our dutiful Obedience unto

But I shall come to particulars, and follow that tract at is before given, in the distribution of the World, as ell within as without us; and consider the particular ethod of Faith in subduing and conquering them. Therefore in reference to the world within us; namely, Our Passions. 2. Our Lusts.

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L. As for our Passions: 1. Faith directs their due acing upon their Objects, by discovering what are the ue and proper Objects of them, out of that large and omprehensive Law of God which presents them as ch to the Soul, and to be observed under the pain of the Displeasure of the Glorious and Almighty God. Upon the lame account it teacheth our Paffions and fections moderation in their Exercise, even about heir proper Objects, and due subordination to the internal Love a man owes to the supream Good, God limighty. 2. Upon the same Account it teacheth us, nder our obligation of Duty to God, to cut off, cruife and mortifie the diseases and corruptions of Passions, Malice, Envy, Revenge, Pride, Vain glory, Oftentation. 2. In reference to our Defires; 1. Natural, it teacheth s great moderation, temperance, sobriety; it tells us tele very natural propensions are apt to grow unruly and onlequently hurtful, and therefore that we are to keep. hem in subjection and under Discipline both to Religion ind to Reason: And this it doth, by affuring us that such s the Will and Law of our Creator; by affuring us that he lame Almighty God is the constant observer of all our most intimate Deportments; it assures us that the Son of God died to redeem us from the captivity of our Lufts; that if we be kept still in servitude under them we make an ungrateful return to his love, and, what in us ies, disappoint him of the end of his sufferings: It hews us the great fatfenels, deceit and treachery of thefe usin

Lufts, that they are ready upon every occasion to against God and his Law placed in our Souls; that are upon every Occasion ready to betray us to our Enemy, and if they once get loofe from Discipline Subjection, they are hard to be reclaimed; and the fore must be kept under a careful, vigilant and au Discipline, that if we do so order them we are said a great measure from the Temptations of the Wo and the Devil, who could not hurt us without the com ance inordinatenels, treachery, and correspondence these close Enemies within us. 2. As touching those de nerate and corrupt Lufts, as Covetoulnels, Malice, En Faith doth first of all in general shew us, that they prohibited by the great Lord and Law giver of Hen and Earth, and that under fevere penalties; again condly, it shows us that they are the great depris and embalers of our Nature, the disturbers of the Per Security, and Tranquility of our Minds; again thin it thews us, that they are vain, impertinent, and necellary perturbations, fuch as can never do us any n good, but feed our vain Imaginations with Deceits infle of Realities. But particular instances in relation thele leveral Lufts will render thele truths more evide 1: Therefore for Coveton nels or immoderate define wealth, Ambition, the immoderate delires of Honour Power, we shall see how Faith or true Assent to Truths of God revealed in his Word doth correct crucifie this Luft, and that principally by these entire Confiderations. 1. Faith discovers to us that the gra Lord of Heaven and Earth, to whom we owe a most versal and indispensible Obedience hath forbiddent Luft, hath told us we must not be over-follicitous for things of this Life, and we have no reason to suspect Wildom in fuch prohibitions, for he is infinitely Wil and knows best what is fittest for us to do or not to de neither have we cause to suspect his Love to us, or to this he envies us in his Commands, either to enjoyn when migh

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ight be hurtful for us, or to forbid what might be beficial to us; for it was his free and immente Love that we us at first our Being, and therefore certainly can nethat Being, which he at first freely gave, and still freely ntinues to us. 2. Faith shews us the Vanity and lowof fuch Defires, reminds us that when death comes, thele Objects will be utterly infignificant, that they e transient, uncertain Objects, such as are not only fitbarely for the meridian of this life, but fuch as oftenmes take wings and fly away from us before we leave em, fuch as their very enjoyment fatisfie not, but inand of fatisfaction are oftentimes vexations and thorns afflict us. 2. Faith presents us with better things, more fe to be defired, more eafily to be obtained, more ferely to be kept; namely, our peace with God, and e firm and found affurance of everlasting happiness. Faith presents us with an assurance of the Divine rticular Providence which gives and takes away, and rants or denies the things upon which our defires are oughtfulness for the business of this Life, either needor vain. Your Heavenly Father knoweth that you have salof all thefe things, commands us to cast our care upon in, for he careth for us that knows what is fitted for if abundance, he is able to supply us without corring our felves with care or follicitousness; if the conary, either we cover in vain, and our endeavours shall edilappointed, or at least they shall be given, but a we and vexation with them, given us in anger, given our hurt; and the same may be said in all points relation to ambition and defire of Honoursor Pow-1. 2. Again, in relation to Malice or Envy against he prosperity of others, Faith shews us how vain and polish a thing it is, and the rather, because the wife and reat God is the dispencer of all things, hath the absolute nd unlimited propriety in them, disposeth them accor-

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ding to his own good pleasure. What reason hather Man to envy that disposal which the God of Hermakes? Again, 3. For Revenge, the great Lord of World hath reserved that as a branch of his own Superrogative. Vengeance is mine, saith the Lord. Whathyou or I to do to invade his Prerogative? It is his right, and he best knows when, and where, and in

degree to exercise it.

2. I come to the consideration of the World will us, as that which possibly is here principally in ded, and the Victory of the Christian by his Faith it, and fift in relation to the Natural World. World, as hath been observed, is in it self very go and the evil that arifeth from it is only occasion Which is thus; It is a goodly Palace fitted with grateful Objects to our Senses, full of variety and fantness, and the Soul fastening upon them, is re with Peter in the Mount to conclude that it is good in here, and therefore grows careless of the thought another state after death, or to think of the passage it or making provision for it? but to fet up its h and happinels; and rest in it, and in these delights accommodations that it yields our lenfes. Fanhor cometh this part of the World, by affuring the S that this lower World is only the place of our part tion, not of our happiness; our Inn, not our Ho It prefents to the Mind a flate of happinels, to be attained after death, infinitely lurpaffing all the cont and conveniences that this World can yield; and one great means to attain it, is by fetting our hearts World not as the end of our hopes, but using this pre to it; and to carry a watchful hand over our del and delights towards it, or in it; that it fteal not all our heart from our everlasting Treasure; to came tober and temperate mind towards it, and use of it

in the fight of that God that lends it us, to excite our hankfulness and try our Obedience, not to rob him of he Love, and Service, and Duty we owe unto him. In shore, the methods whereby Faith overcometh this part of the World, are thefe: 1. By giving us a true fimate of it, to prevent us from over-valuing it. 2. By frequent re-minding of us, that it is fitted only to the Meridian of this Life, which is short and transitory, and paffeth away. 3. By prefenting unto us a state of future happiness, that infinitely furpaffeth it. 4. By difcovering our Duty in our walk through it, namely, of great moderation and vigilancy. 5. By presenting unto portment in it, and towards it: 6. By afforing us that we are but Stewards unto the great Lord of the Family of Heaven and Earth for so much as we have of it. and that to him we must give an account of our Stewardfhip. 7. By affuring us, that our great Lord and Mafter is a constant observer of all our deportment in it. 8. And that he will most certainly give a reward proportionable to the management of our Trust and Srewardship, viz. If done sincerely, faithfully, and obediently to our great Lord and Master, a reward of everlafting Happinels and Glory; but if done fallly, finfully, and disobediently, then a reward of everlasting Loss and Misery.

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2. As to the fecond kind of World, the Malignant World of evil Men and evil Angels; and therein first in relation to the evil Counsels, and evil Examples, that solicit or tempt us to the breach of our Duty to God. The Methods whereby Faith overcometh this part of the Malignant World, are these. 1. It presents unto us our Duty that we owe to God, and which we are bound indispensibly to observe under the great penalty of loss of our Happiness. 2. It presents us with the great advantage that we have in obeying God, above whatsoever advantage

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advantage that we have in obeying God, above what ever advantage we can have in obeying or follows the finful examples, counsels, or commands of a World; and the great excess of our disadvantage in beying or following the evil examples, or counsels the World. And this makes him at a point with the Solicitations, peremptorily to conclude it is better obey God than Man; and with Joseph, How can I this great wickedness, and fin against God? 3. It presen Almighty God strictly observing our carriage in relati on to thele temptations. 4. It presents us with the pleasure and indignation of the same God, in cases defert him, and follow the finful examples, or counter of Men; and with the great favour, love, approba on, and reward of Almighty God, if we keep ou Fidelity and Duty to him. 5. It presents us with the noble example of our bleffed Saviour. 6. It presents a with the transcendent love of God in Christ Jesus, who to redeem and rescue us from the misery of our natural condition, and from the dominion of fin, and to make us a peculiar people zealous of good Works, choice to be come a curse and die for us, the greatest obligation of love and gratitude and duty imaginable: And then a leaves the Soul impartially to judge which is better a the two, and whether this malignant World can propound any thing that can be an equivalent motive to follow their commands or examples, or that can equal the love of our Saviour, the reward of eternal life, and the favour of the ever glorious God; all which mult be denied and loft by a finful compliance with evil counsels, commands, or examples of an evil World. Its true the World can perchance reward my compliance herein with honour, and applause, and favour, and riches, or they can punish my neglects with reproach and fcorn, and loss, and poverty, and it may be with death; but what proportion do these bear to the favour

nd love of God, and eternal recompence of glory nd endless happiness? The terms therefore of my obelience to the loving and gracious God (to whom I we my utmost duty and obedience, though there were no reward attending it) do infinitely out-bid, and outreigh what loever a finful World can either give or in-liet. And secondly, as to the other Part or Scene of this malignant World, Perfecutions, Reproaches, Scorns, ea Death it felf, Faith presents the Soul not only with he foregoing confiderations and that glorious promife, Be faithful unto Death, and I will give thee a Crown of ife, but some other considerations that are peculiarproper to this condition: viz. 1. That it is this fate, that our bleffed Saviour hath not only foretold. but hath annexed a special promise of blessedness unto. Bleffed are they that are perfecuted for Righteoufness fake, for theirs is the Kingdom of Heaven. 2. That there have gone before us a noble Cloud of Examples in all Ages, yea the Captain of our Salvation was thus made perfect by suffering. 2. That though it is troublesome, it is but short, and ends with death, which will be the passage into a state of incorruptible happiness: And this was that that made the three Children cry out, at a point when the greatest Monarch in the World was ready to inflict the feverest death upon them; Our God whom we serve is able to deliver us, &c. but if not, know O King, that we will not wor hip thy graven Image which thou hast fet up. And therefore our Bleffed Lord redoubles the injunction of our fear toward Him that can destroy both Body and Soul in Hell, but forbids any fear of such persecutors, who can only destroy the Body, and then can do no more. And certainly that Man that hath full affurance of an efteem with the great God of Heaven and Earth, of an incorruptible weight and Crown of Glory the next moment after death, must needs have a low esteem of the reproaches and fcorns

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scorns and persecutions of Men for righteousness take and so much the rather because that very favour will God, and that very Crown of happiness that he appears, is enhanced by these very scorns and those very afflictions. For, Our light afflictions which are here for moment, work for we a far more exceeding and even

weight of glory.

3. Concerning the third kind of World, namely, Providential World, confifting in external dispensation of advertity or prosperity. And first concerning dark part of the World, namely, Adversity, as calle ties, Issues of Wealth or Friends, Sicknesses, the con mon effects whereof are impatience, diftruft, murni ing, and unquietness: Faith conquers this part of World, and prevents these evil consequences, which either temptations from without, or corruptions from within are apt to raile 1. Faith presents the Soul wi this affurance, that all external occurrences come from the wife dispensation or permission of the most glorid God; they come not by chance. 2. That the glorion God may, even upon the account of his own Sove eignty, and pro imperio, inflict what he pleafeth upo any of his Creatures in this life. 3. That yet what ever he doth in this kind, is not only an effect of h Power and Sovereignty, but of his Wildom, yea an of his goodness and bounty. No affliction can befal an Man but it must be useful for his instruction or preven tion. 4. That the best of Men deserve far worse at the hands of God, than the worst afflictions that ever de or ever can befal any Man in this life. 5. That there have been examples of greater affliction, that have be fallen better Men in this life : Witnels Job, and that a cellent pattern of all Patience and Goodness, even as Man, our Lord Christ Jesus: 6. That these affliction are lent for the good even of good Men; and it is the fault and weakness, if they have not that effect. 7. The fake

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in the midft of the leverest afflictions, the favour of God to the Soul, discovering it felf like the Sun shining through a Cloud, gives light and comfort to the Soul. 8: That Almighty God is ready to support them, that believe in him, and to bear them up under all their afflictions, that they shall not fink under them. 9. That whatfoever or how great foever the af-Aictions of this Life are, if the name be blafted with Reproaches, the Estate wasted and confumed by fire from Heaven, if Friends are loft, if Hopes and Expectatione disappointed, if the Body be macerated with pains and dileafes, yet Faith presents to the Believer something, that can bear up the Soul under thefe, and many more pressures, namely, that after a few years or days are frent, an eternal flace of unchangeable and perfeet happiness shall succeed; that death the worst of temporal evils will cure all those maladies, and deliver up the Soul into a flate of endless comfort and blessedness: And therefore he bears all this with patience and quietness, and contentedness, and chearfulness, and disappoints the World in that expectation wherein its frength, in relation to this condition, lies, namely, it conquers all impatience, murmuring, unquietness of mind.

2. As to the second part of this Providential World, namely, Prosperity, which in truth is the more dangerous condition of the two, without the intervention of the Divine Grace, the foils that the World puts upon Men by this condition, are commonly Pride, Insolence, carnal Security, contempt or neglect of Duty and Religion, Luxury, and the like. The method whereby Faith overcometh this part of the World, and those evil confequences that arise upon it, are these: 1. Faith gives a Man a true and equal estimate of this condition, and keeps a Man from over-valuing it, or himself for it; lets him know it is very uncertain, very casual, very dangerous.

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gerous, and cannot out-last this life: Death will con and sweep down all these Cobwebs 2. Faith assure him, that Almighty God observes his whole depo ment in it, that he hath given him a Law of Humilio Sobriety, Temperance, Fidelity, and a Caution not trust in uncertain Riches; that he must give an account of his Stewardship also to the great Master of the Fe mily of Heaven and Earth, that he will duly examin all his Items, whether done according to his Lord's Con mission and Command; and it lets him know that i more he hath, the greater, ought his care to be, because his account will be the greater, 3. Faith lets him know that the abundace of Wealth, Honour, Friends, A plause, Successes, as they last no longer than this show transitory life, and therefore cannot make up his Han pinels, no nor give a Man any eale or rescue from fit of the Stone, or Colick: So there is an Everlasting State of Happiness or Misery that must attend ever Man after Death. And on the one hand, all the glor and splendor, and happiness, that this inferiour Work can afford, is nothing, in comparison of that Glor that shall be revealed to, and enjoyed by them that be lieve and obey. 1. Nothing in respect of its duration; if a Man should live a thousand years, yet that must have an end, and the very pre-apprehension of an end is enough to dash, and blaff, and wither any happiness even while it is enjoyed; but that happiness that sue ceeds after death is an everlasting happiness. 2. Nothing in respect of its degree; there is no fincere, complete, perfect happiness in this World: It is mingled with evil with fears, with viciffitudes of forrow and trouble; but the happiness of the next life is perfect, fincere, and unmixed with any thing that may allay it: And upon these accounts, Faith, (which is the substance of thing hoped for, and the evidence of things not feen, and therefore by a kind of anticipation gives a presence to

he Soul of those future joys,) renders the best happiness his World below can yield, but languid and poor, like he light of a Candle in the presence of the Sun. On he other fide, the misery that after death attends the mil-spent present life, over-ballanceth all the good that his life can yield, both in its degree and duration; and herefore with the pre-apprehension of it, it sowrs and allays all the good that is in the greatest happiness of his life. 4. Faith doth affure every believing Soul that as fure as he now liveth, and enjoyeth that worldly felicity it hath, to furely, if he, in belief and obedience to the Will of God, revealed in and through Christ, shall use his Stewardship thereof soberly, faithfully and obediently, he shall enjoy that everlasting happiness that thus out weigheth the best temporal selicity: And on the other fide, if he shall use his prosperous condition vainly, proudly, infolently, unfaithfully, intemperately, this short felicity, that he hath here, shall be attended with an endless and excessive misery unto all eternity. And now thus upon these accounts and methods, Faith overcometh this World of external prosperity. The corruption in the heart, and the temptations of the evil one, and of evil Men, would presently improve this condition to make the Man proud, infolent, intemperate, luxurious, secure, trusting in uncertain riches, forgetful of God and of Religion: But by the means before mentioned, Faith conquers the World herein, difappoints the corruption of the heart, the subtilty of the Devil, the temptations of evil Men, and brings the Man into a low efteem of his own external happiness: keeps him in a high and just valuation of Heaven; keeps him temperate, sober, watchful, humble, faithful, Just; makes him mindful of his account, and studious and industrious for the attaining and securing of an everlasting flate of happiness, and that when death shall render all his wealth, and honour, and applause, and successes, and glory,

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glory, to be poor, empty, infipid things, yet he'm have and enjoy a fixed, permanent, everlasting state blessedness and glory with the ever glorious God, t bleffed Redeemer, the holy Angels, and the Spins just Men made perfect.

Blegan vield, both in its degree and the here were in the good share to the greater to the periods of alle . . Each dogs after a cay collecting Societies as test to now liveth, and and any aththat worldly falicity a and or postabledo that letted in both spies. I be the the test covered in and chooself Clark half after Priodo bne glicidade , viscon hossils quillansworth W. See hall enoy done everything happeneds that

server tide in he (but als er profeseur condition only, proudly, infolestly, artistibility, incompractly, inly, proude, include he bate here that he attended in amended, and excelled o'A. y unto all clemity. the will stopped their newspeckers and methods. Fann ent de donc de la companya de la com and or evil Men. when the transport this

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## OPPOSITE VICES,

Benefits and Means to acquire it.

Prov. iii. 34. Jam. iv. 6. 1 Per. v. 5.

God resisteth the proud, and giveth grace to the

Ride and Humility are two opposite habits or dispositions of the mind: and therefore the discussion and examination of the latter, will of it felf give us a discovery of the former; and discovery of the benefits and advantage of the virtue Humility, will give us also an account of the mischiefs nd inconveniences of Pride, that is its opposite vice.

In the examination of the true nature of Humility, we must take notice that there are two extreams, and between hele the Virtue of Humility is placed.

The two Extreams are in the excels, which is Pride,

nd in the defect, Baseness of mind.

Pride arifeth from an over-valuation of a man's felf, or want of a due fense of his dependency upon Almighty God, And, though all Pride be an extream foolish ditemper of the mind, yet some kind of Pride is far more unreasonable

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unreasonable and vain than other; namely, that kind Pride, that ariseth from such objects, that are less value in themselves, or less his own that grows proud of the

It is a foolish thing for a man to be proud of the dowments of his Mind: as Wit, Memory, Judgms Prudence, Policy, Learning, nay, of a man's Go nels, Virtue, Justice, Temperance, Integrity: though these be most a man's own, yet he hath the by the bounty and goodness of that God, to whom owes his being; What haft thou which thou haft no ceived? These are matters indeed to stir up the stitude to the Giver of them, but not sufficient ground to make thee proud. Again, though the things the felves be excellent, and more thine own than anyo outward thing, yet thou art but a temporary owner them; a violent Feaver, or a fit of a Palfie, or a plexy, may rob thee of all these endowments, and in mayft poffibly over-live thy Wit, thy Parts, thy Lea ing; and if thou escapest these Concussions, yet thou live to old age (a thing that naturally all medical that will abate, if not wholly antiquate, Wit, Learning, Parts; and it is a foolish thing for man to be proud of that which he is not fure to he while he lives, and must lose at last in a great meal when he dies, even by reason of that very Pride wi accompanies them here. Again, that very Pride, whi accompanies those excellent parts and habits, is very thing that either spoils, or very much debale and disparageth them both in the fight of God, a Man; it is like the dead Flie in the Confection. Worm at the bottom of the Gourd, that taints a withers these Excellencies, and renders them eith contemptible or at least much less valuable. The mo a Man values himself for those things, the less he valued by others, and it is a thouland to one that t foolish vain humour of Pride mingles some odd, ciful, ridiculous, or unfavoury ingredient in the action deportments of fuch Men, though of eminent parts

deportments of fuch Men, though of eminent parts had abilities? So that they receive more reproach or fure by their Pride, than they receive applause by it Parts: For as God resists the Proud, so doth mandal also, and their very pride gives their adversaries vantage.

And as Pride of Parts, and Habits of the Mind, is a high thing; so Pride of Bodily Endowments is yet more slish and vain; because it is raised upon a thing of a see allay than the former; such as are Beauty, Stature, rength, Agility; for though these are a Man's own, they are things that are, not only subject to more sualties than the former, but they are but of an inferior nature.

Again, yet more vain and foolish is that Pride that

Again, yet more vain and foolish is that Pride that raised upon things that are either purely Adventitions Foreign, or in the meer power of other Men, as ide of Wealth, of Honour, of Applaule, of Sucles in Actions, of Titles, gay Cloaths, many Atidants, great Equipage, Precedency, and fuch little ceffions: And yet it is admirable to observe the va-y of the generality of mankind, in this respect; there scarce a Man to be found abroad in the World, who th not some elation of Mind, upon the account of efe and the like petty, vain, inconfiderable advantages; all Professions, as well Ecclesiastical as Secular; in ranks and degrees of Men, from the Courtier to the ge and Foot boy; in all ages, as weil old as young, most every person hath some Hobby horse or other, herein he prides himself.

And this hamour of Pride doth rarely contain it felf thin the breast of that Person wherein it lodgeth, bugh it went no farther it is foolish enough) but spreds felf into numerous Branches; fuch as are Contempt d Scorn of others; Contention and Animolity against ofe, that in any degree crofs them; Ambition, Envy. ainst any that are above them; Vain Glory and

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Oftentation, hunting after Applause; delire and del in Flattery and Adulation of them; Impatience of troul, or contradiction, or disappointment of what effect; Detraction from the worth or value of other

And, befides the disturbance that it makes abroad an intolerable Difeafe in the Soul that is possessed there renders his life milerable, and puts him in the pow every Man to be his tormentor : If a poor Man, a decan, deny but his Cap or his Knee, it makes Hamas fick and half mad, Eftb. 5. 13. All his Honour and & and Favour went for nothing, fo long as Mordecail the Gate, and did him no reverence. Any small no or affront, any cross in expectation, any little in derable disappointment in what he sets his mind

disorders him even to distraction.

The other extream is, Baseness and Sordidness Mind, which though it carries the shadow of Hum yet it is indeed quite another thing. And the fometimes, as in Pride, fo in this of baseness of M the complexion and temperament may have an fluence, yet it is most commonly upon another account namely, when a Man is forlornly given over w love of Wealth or Honour, or of bodily pleasure lusts, this doth make him prostitute himself to any fordid means, or compliances, to compass and those ends: There is nothing so base, or unwo that fuch a man will not undertake, or do, to the tainment of what he thus deligns; fuch are the bale tery of Men in Power, ugly compliance with their mors, though most nauseous and unlavoury; cree and cringing, even almost to adoration of them; king pitiful addresses to their meanest dependents, as low as Pages and Foot boys, performing the most warrantable offices for them; and many times an en nal disguise, a shape of lowlines and humility in gellines I shape, habits and deportment, till they can attain ends; like the Monk, that was always looking upon

th, in a shape of humility, till he was chosen Abbot, d then changed his figure, and being questioned for fudden change by one of his Covent, answered, in former posture he was only looking for the Keys of Abby, but now he had found them, he needed not e former posture.

And this baseness of mind is many times also the effect the fear of men, which many times works fo much upthe mind, that it carries men to base and unworthy

mpliances.

But true bumility is a virtue and temper of mind of other nature, and arising from better Principles. It is lowly frame and habit of Spirit arifing from the due nfe of the Glorious Excellency of the Almighty God. nd our own frailty and infirmities, and of our infinite pendence upon his Bounty, Goodness, Mercy, wherewe are under a constant, firm and found conviction. at all that is in us, or that is enjoyed, or can be expeed by us, is from the free undeferved liberality of that lorious God.

So that although, possibly the help of complexion. nd conflitution, and education, may be contributary to e more easie acquest and exercise of this virtue; yet is in it felf the effect of a mind truly and foundly prinpled. 2 Tim. 1. 7. The spirit of a found mind. And his humility of the mind is not barely in the external habit rcounterfeited deportment; many times a Cynical, inplerable Pride is clothed with the Mantle of Humility: out principally it is rooted in the very mind it felf, and or the most part evidenceth its being there by these ensuing articulars.

1. A most awful and fincere Reverence of the Great and Glorious God; a habitual proftration of our Souls lways before him, as the great and glorious Sovereign f Heaven and Earth, in whose presence we always re, and to whom we owe an infinite subjection and deendence.

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2. A most high and constant Gratitude and Thai self of Heart and Soul to him, for all the good we have, or that is or can be enjoyed by us a recognizing as the Giver of our Being, of our Faculties, our Abia and Strength of Mind and Body, our Wealth, our nour, our Comforts, our Hopes and Expectations; he is not only the Giver of them, but the Sovereign I of them and may resume them when he pleaseth.

3. And consequently upon this, that we owe to great and Sovereign Lord a due Employment of all, the hath thus given us, to his Glory and Service; and that must therefore be accountable for them, to him when the service is a service is a service.

our great Lord, Proprietor and Master.

4. A constant Vigilancy and Attention of mind upon our thoughts, words and actions; but especially, left forget that habitude of Mind that we thus owe to Alm ty God, and lest pride, arrogancy, vanity, or vain the first and plucking up the first litions and risings, the first buds and motions thereof.

5. Which is but the consequence of the former Sober Opinion concerning our selves, and all we do, a say; not thinking of our selves above what we ought think: and fince self-love so naturally adheres to us, be very jealous of our selves; especially in those added that are good, or that meet with some applause in the World; lest we either value them too high, or see value our selves by reason of them; or lest we are so in giving to Almighty God that Honour that is due him, and to him only, for them.

6. A diligent, and impartial, and frequent Confidence, and Examination, and Animadversion of, and on our defects and failings; for these, and these on are truly and properly our own. There are a sort artificial Pictures, that if a man look upon them of way, they represent some beautiful somely person; if we look upon them another way, they represent some deformed or mishapen Monster; our own many they represent the second of the sec

ity to our felves prompts us to look upon the pire of our lives and actions, in that polition or poe that renders nothing but beautiful and virtuous; we have feldom the Patience to look upon it, in sposition that may render our Deformities and Viand thereupon we give our felves the denominaaccordingly of Good and Virtuous, and either do observe, or do not consider our own failings and eas. If we did as well consider our fins which we mit, as the duties which we perform: and if in confideration of our duties, we did but confider much more of duties we omit than we perform, in the duties we perform, if we did confider how ch deadness, formality, hypocrifie, vain-glory, self-ting, and other unhandsome ingredients were minwith them; and should lay our fins, our omissions, defects in one scale, and that which were really and y duty and good, and worthy in another scale, best of mankind would soon find that which was truly d, in the whole course of his life, were a pitiful, slenfcantlet, and would be infinitely out-weighed by his , omiffions and defects; and the due comparison and spect of this, would quickly give him a Lecture of Huity; the good we do, would indeed make us thankbut the good we omit, the evil we commit, and the iciencies of our duties would make us humble.

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as possibly may be. It is true, that neither Religion, Charity commands, or allows, any Man to say crank that that which is in it self a sin, is not so; as t Drunkenness or Whoredom, or Pride, or Vainary are not sins; the Law of God, and the Law of sure tells us they are sins: But an humble Man, sense of his own sins and failings, will not presently be recentorious of persons, or pronounce them rephates, or Men wholly destitute of the hope of Salion; but will pity their failings and backslidings;

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but yet not exterminate them from Heaven therein there must be duly considered the difference a private person and a publicle person, whether mister or Magistrate; the former, namely, a private son, humility must teach him compassion, charachle gentlenes; but the latter, being intrusted in a passion of Office, doth alterius vices agere, he fonal humility, as a private person, must teach him charitable, but yet not to be remiss or unfaithful exercise of his Office.

The farther confideration of the Principles and Consideration of humility will appear in the confideration of Fruits, and Advantages, and Benefits of true Humility.

And thele I shall reduce to thele three Relations: relation to Almighty God; 2. In relation to the ble Person himself; 3. In relation to others. It that all Virtues, if they be true and real, have a nexion one with another; they are never fingle; to fame principle that begetteth one, begetteth all the and habituates, and influenceth the Soul in all its mor but especially this Virtue of Hamility, when it is get and true, is ever accompanied with all those excellent bits and Graces, that perfect the Soul; as the Fear Love of God; Obedience to him; Dependence on Beneficence and Charity to mankind, and the like yet in the pursuit of the fruits and advantage of Hum I shall apply my self to such as do most naturally with a kind of special Reason and Appropriation, below or flow from this Virtue as fuch, and as do especially long to its nature in a kind of abstract consideration

1. Therefore, in relation to Almighty God, the him Man hath in a special manner these two great advants. He receives Grace, or Favour, or Honour from God. He receives Direction, Guidance and Counsel God. Both which are fingularly promised, and kind of suitableness and congruity, conferred by Almighe

God upon an humble Soul,

First, Feedur, Honow, and Grace from God is a speere. He gives Grace to the Humble. And although Grace comprehentive word, and includes in it felf, not only avour and Acceptance with God; but also those other creffions of the gifts of his Bounty and Goodness, thick come from this great Giver of every perfect gife, Wildom, Peace, Righteonineis, Purity of Hearr, and like, which are all also the portion of a truly amble Man; yet I think the former is that which is ecially intended here; namely, Favour, Honour and eceptance with God, so often expressed in the Old nd New Testament, by the phrase of finding Grace the fight of God. Gen. 19. 18. Behold now I have and Grace in thy fight. Luke 14. 9, 10, 11. He ibat ad thee, hall fuy unto thee, Friend, come thou up hither, on thou shalt bave worship or grace in the presence of ben that fit at meat with thee; for be that exalterb imfelf shall be abased, and he that abaseth himself shall senalted. So that by Grace is principally intended awour, Acceptance, Honour and Effeem, with the Great and Glorious God of Heaven and Earth. And enamly were there no other reward of Humility, than Acceptance and Pavour with the great Sovereign of the World, it were reward enough. We see daily what pains, and charge, and expence, and fervitude Men undergo, attain the favour of a Prince or great Man, though the but a poor mortal Worm; and how Men please hemselves, when they have attained some little unpro-table respect from a great Man. But what is that in comparison of being in Grace and Favour with the King Kings, the Lord of Heaven? Especially, when we confider that the Favour or Acceptance of the glorious God is not a bare unprofitable Esteem or Grace, such s many times the great Favourites of Princes obtain from them: But the Favour and Acceptance of God always accompanied with Bounty and Beneficenes;

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as he is the Sovereign Ocean of all good, so we find fure, he will be communicative and liberal of it, to as he favours. He, whose benignity is hourly extent to the meanest of his Creatures, nay, to the very of men, cannot be parcimonious or strait handed to whom he accepts, and esteems, and honours. So the humble man finds Grace in the fight of the lous God, and, as an effect of that Grace, the house God, and, as an effect of that Grace, the house God, and, as an effect of that Grace, the house God, and, as an effect of that Grace, the house God, and, as an effect of that Grace, the house God, and, as an effect of that Grace, the house God, and, as an effect of that Grace, the house God, and, as an effect of that Grace, the house God, and, as an effect of that Grace, the house God, and, as an effect of that Grace, the house God, and, as an effect of that Grace, the house God, and, as an effect of that Grace, the house God, and, as an effect of that Grace, the house God, and, as an effect of that Grace, the house God, and, as an effect of that Grace, the house God, and, as an effect of that Grace, the house God, and, as an effect of that Grace, the house God, and, as an effect of that Grace, the house God, and, as an effect of that Grace, the house God, and the hous

found Humilityerexe near of sheet chier country The Reason why Almighty God accepts thus an Hun Person, is the very same that makes him resist the Pro which is this; the great God made all things in World for two Ends: viz. 1. Thereby to communic his own diffusive Goodness and Benificence, and pri pally for the Glory of his own Greatness, Wildom, Pour and Majesty; and although he receives no addition Happiness by the return of Glory from his Creatures, it is a thing he values, his Glory he will not give to a ther; and it is unbecoming the Excellency of his M jesty to be disappointed in his End. Glory is out ats place, when it is not returned to the God of Glo or in order to him. It is the natural, as well as their sonable Tribute of all his Creatures, and a kind of per Reflection of the Bounty and Splendor of all work unto the God that made them. Now the Pm man usurps that Glory which is due to his Maker, a takes it to himself; intercepts that due and naturals turn and reflection due unto the Creator of all thin takes that tribute that is due to God, and applies it himself; puts Glory out of its place and natural cour which is should hold towards the glorious God, and Rivers do to the Sea : And this niurpation, as it is kind of Rebellion Against God, so it inverts and orders the true and just natural course of things; in thereton herefore as the proud man herein walks contrary to od. fo God walks contrary to him : They that behour init! will bonour; they that despise me, shall be lightly e-imit! I Sam. 2. o. And as this is a most reasonable a of Divine Justice, so there seem two things, that even on an account of natural congruity must needs make he condition of a proud man uneafte and unhappy, in elation to Almighty God: r. Every thing is beaunful, nd uleful, and convenient in its proper place; but then it is out of its place, it becomes troublesome and Morderly, like a Bone out of joynt, it eaufeth discomofere. When therefore the proud man arrogates to himelf Glory, and intercepts its free return to the God of Glory, to whom it belongs, Glory is out of its place, and forders and discomposeth the usurper of it, so that he rows fick of it, fometimes to madnels, but always to ditemper and discomposure. 2. The proud man is so full himself, and of the Honour and Glory, which he uarps and attracts to himself, that he is uncapable of an ceession of Grace or Favour from God: for he thinks he hath enough of his own, and this obstructs the ac-Benediction. Intus Existens probibet alienum. It is the empty Soul, empty I mean of Pride, Self-conceit, and Vain glory that is capable of fatisfaction with the Divine Goodness.

But on the contrary, The Humble Man hath these two opposite advantages. I. He carries Glory and Honour to him, to whom it belongs, to its proper Center and Country; namely, to the Ever-glorious God, and that Ocean of Goodness and Perfection that resides in him: And this gives the Man ease, and quietness, and composure of mind, for he doth not intercept the Tribute that is due to his Maker, but pays it over to the right owner. If he doth any good, noble, or becoming action, he checks the first motion of Pride and Ostentarion in himself, and receives not the applause

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plause of others, but directs all the praise and glow it, to that God that hath done it by him, or in him, for him : Not unto us, but to thy Name give the Glory. A this gives him fingular quietness, serenity and even of Mind, because he is not furcharged with that whe belongs not to him, nor under those tortures and ings of mind, which this Tribute due to his Maker raile when usurped by Man to whom it belongs not. Again 2. By this Humility and Lowline's of mind the Soul empty, not of what it should have, but of what should not have; and by that means becomes recent and capable of Bleffing from the God of Heaven. filleth the bungry with good things, but fends the empty away. And this feems to hold congruity to very nature of every Intellectual Agent, that acts in Understanding and Will. We find, even in the related motions of our own Nature, a lecret averlness gratifie a proud and haughty Man; for he either for or rejects a kindness, as beneath him; or arrogates a owns it as his own due, and not a bounty: But a pe fon truly humble, sensible of a benefit, thankful for gets within us, invites beneficence. And furely though the Blessed God be not at all under the impotency humane Passions; yet he is a God of infinite Wildon and placeth his best benefits, where they will be be received and used. 2. It seems to hold congruity and proportion with the very course and nature of thing The Divine benignity is much more different five than the Light, the Air, the most communicate Element in the World, and filleth every thing account ding to its measure and capacity of reception; is the which communicateth it self to Vegetables in Life an Vegetation, but not in Sense, because not receptive it; to Animals in Life and Sense, but not in Realin or Understanding, because not receptive of it; Men in Life, Sense and Understanding, that is com mon to the whole Species; and if they have but room

them for it, and do not wilfully thrust it from them. Grace allo, and Favour, and Acceptation, in the ettering and improving of their Souls in the influences his Love, direction and guidance: And fuch a Vefis the humble Soul, empty of Pride, Self-attribution, Jain glory; one that is glad of fuch guefts, as the Grace and Favour and Acceptance of God; hath room for hem in his heart, and fo becomes a fit Tabernacle for he influence of that God, that revives the Spirit of the Humble, Ifa. 57. 15.

A South A Sout And here by the Benignity and Favour of God, I do not mean the heaping of Temporal Honours, or Wealth mon Men; these are but small inconsiderable things, fich as are common to proud, and many times denied to the humble. But they have a better exchange, namely, Peace with God, inward testimonies of his Favour, fecret indications of his Love, directions and inftructions by the secret whispers and intimations of his Spirit, quietnels and tranquility of Mind, and pledges of Immorta-

lity and Happiness, those

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Animi bona, Sanctosque recessus Mentis, & incoctum generofo pectus bonefto.

and these are things of a far greater value than external Wealth and Honour; and as far before them, as the Mind and Soul it felf is. But of this more in the next.

2. The second great advantage of the humble Soul is, That he shall be sure of Direction, and Guidance, and Counsel, from the best of Counsellors, the glorious God of Wisdom. Pfal. 25. 9. The meek will be guide in judgment; the meek will be teach his way. Meekness and Humility are but the same thing under different names.

And this guidance and direction of Almighty God is of two kinds, in relation to a double End. 1. Guidance and direction in relation to his Everlasting End, the Salvation and Happiness of the Soul; namely,

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is Ag what he is to believe, and know, and do, in order to greatest and most important End. And therefore nd c observable, that although the Mystery of the Gospel aali rdin Christ Jesus, the common Instrument of the Salvarion de bi Mankind, is the most wise and protound Design and M 18 01 ftery, and of the greatest importance that ever the Wo ימומי was acquainted with; yet the most Wise and most & n th rious God, did veil and dress that great and glorious M ftery quite contrary to the Wildom and Grandeur of wha World; infomuch, that to the most knowing people the World, and that were full of their own Knowledger fews, it became a flumbling Block; and to the Gui the most Learned and Wise People in the World, and were full of the sense of their own Wildom and Lean ing, it was accounted foolishness, I Cor. 1. 21. All that, by wildom the world knew not God, it pleased limit the foolighness of preaching; namely, of the things Preache Chrift Crucified, to lave them that believe. And accor dingly, in the Primitive times it succeeded accordingly, Wile Rabbies of the Fews and the Learned Philosopher of the Gentiles, for the most part, derided or rejected i Not many Wife, not many Mighty entertained it; for the Wildom of God ordered the Wildom and Mysterva the Gospel, quite counter to that Wisdom that was in yogue in the World. And we now see the reason why was fitly and wifely fo defigned, for it was defigned to thwart and cross and confound that corrupt Wisdom of the World, which had before corrupted it; the World by Wisdom knew not God. But on the contrary, the meek and humble and lowly minds, and fuch were some learned, as well as unlearned, these received the Gospel : The Poor received the Gospel; the poor in spirit, lowly, meek: Mark 10. 15. He that receiveth not the Kingdom of God as a little Child, shall in no wife enter into it. It was fitted, and ordered, and modeled in fuch a dress, and fuch a method, that it was fuitable to the reception of fuch Souls; and none but such were receptive of it. Again,

Again . Humility disposeth the glorious God to give. nd the humble mind to receive direction and guidance all the walk and concern of this life. A proud heart dinanty disdaineth and undervalueth all other Wildom his own, and all other Counfel but fuch as fuits with wn Wildom : And therefore the glorious God most memonly croffeth or diappointeth him, or leaves him nothe headiness and misery of his own counsels, and to earthe bitter fruit of his own rashness and folly. For. whatever the blind men of the World think, the actions of men and their successes are under the Regiment of the Divine Will and Providence; and it is no wonder the that invisibly governs the Events of the World, ake the wife in their own craftiness, and mingles giddiness and disappointment in their counsels, and breaks the thread of all their contrivances; for he hath a though fand ways with ease and facility to do it. We may every day fee what small intervention quite shatters, and diforders, and overturns the most politick, subtile, secret, and well laid defigns in the World : fo that in one moment a pitiful finall unexpected occurrence wholly breaks in pieces a defign of men laid together with long delibe. ration and forecast; with huge prospect and precaution of difficulties; with great referves and preparations against sall imaginable obstacles; with all the advantages of secretie, power, combination of parties, connexion and contiguation of Subfidiary aids; and yet one poor unthought of accident eracks in funder, and breaks all to shivers the whole elaborate Machine; so that in a moment the shivers thereof lie all broken and disjoynted like a potsherd dasht against a Wall; or the whole contrivance disappears like the fabulous enchanted Caftles.

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But on the other fide, an humble man leans not to his own understanding; he is sensible of the deficiency of his own Power and Wisdom, and trusts not in it; he is also sensible of the All-sufficient Power, Wisdom

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and Goodness of Almighty God, and commits him to him for Counfel, Guidance, Direction and Streng It is natural for any man or thing, that is fenfible of own deficiency, to feek out after that which may be Support and strength to him, and as Almighty God is fentially Good and Perfect, to he is ( if I may use expression) most naturally Communicative of it, to that feek unto him for it in humility and fincering The Air doth not more naturally yield to our atm

v. Antonin. 18. fe. 45. Haud minus vis Intelle-Brix ubique circumfusa est, & emni qui trabere potest se ingerit, quam communis bic aer omni fpirare volenti.

chion in respiration, or to infinuate felf into those spaces that are tech tive of it, than the Divine Affiftance Guidance and Beneficence doth to the Define and Exigences and Wants of an humble Soul, sensible of its on emptiness and deficiency, and implome the Direction, Guidance and Bleffinge the most Wise and Bountiful God I can call my own Experience to witness

that even in the external actions, occurrences, and inc dences of my whole life, I was never disappointed of the best Guidance and Direction, when in Humility and sense of my own deficiency, and diffidence of my own ability to direct my felf, or to grapple with the difficulties of my Life, I have with Humility and Sincerity implored the secret Direction and Guidance of the Divine Wil dom and Providence: And I dare therein appeal to the vigilant and strict observation of any Man's Experience whether he hath not found the same Experience in relation to himself, and his own actions and successes, and whether those Counsels and Purposes which have been taken up after an humble invocation of the divine Drection have not been always most successful in the end

II. And thus an Humility is of admirable use, in relation to the glorious God and the Effluxes of his Bleffing and Direction; so it is of fingular advantage, in relation to the bumble Man bimfelf, as may appear in these ensuing Confiderations. J. Humility

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Humility keeps the Soul in great Evenness and Tran-The truth is, that the ftorms and tempelts and difders of the Soul do not so much, (if at all) arise from things without us, as from the passions and diftempers the Soul it self, especially that of Pride and Haughti-which as the Wise Man says, Prountil 10, is the mo-rof Contention, and that within the very Soul it self, without it is that which blows up the passions of Anger, Revenge, and Envy, and Hatred, and Imparience, Ambition, and Vain-glory; and from hence it is, or the passions do rage, and swell, and roul one upon other like the Sea troubled with a fform. What is it, at upon any diffrace, or difrepute, or affront, put up-Man, makes him vex himself, even to death, that hath not leisure scarce for one quiet, or composed ought? What is it that makes him jealous of another ans advancement; that makes him hate and envy anoerthat hath attained greater dignity than himself; that skes his thoughts and endeavours restless, till he get to greater or richer than others; and yet when he hath ained not resting in it, but still aspiring higher; that shim with fears, and torturing cares, left he should eiemils what he aims at, or lose what he hath attained : ufills him with revenge against all that oppose him; fland in his way, with impatience under any cross or appointment, many times almost to the extremity of sines and frenzy; that makes him unquiet and disconned with his present condition, and raiseth a thousand disorders and discomposures in the minds of Men? these are most plainly resolvable into this cursed dimper of Pride and Haughtiness of Mind as might most idently be made out to any that will but trace back the difforders unto their root and original; and connly therefore, the state of such a Man's mind must eds be marvellous, disorderly and unhappy. But humility cures this disease, this Fever of the Mind; epsthe Passions cool, and calm, and quiet, and low, and

keeps under hourly discipline, throws cold water in them. Have I received an affront, a disgrace with Men, contempt from my equal or inferiour, reproach foandal, disappointment in my expectation of some ternal advantage? Am I like to be turned out of Of to be made poor; or the like? I have two confideration that keep me still in an equal temper, and that filene those Passions, which presently in a proud Man be all on fire, and in a hurly burly. 1. I know that those the come not without the Divine Commission, or at least Permis and shall I not quietly submit to the Will of my great vereign Lord, to whom I owe my felf, and whose Will ! daily may be done? It was an admirable instance of Humility in David, when, to add to his present lade dition, Shimei curfed him to bitterly, and although he power and opportunity left him to revenge it weather bad it, for it may be the Lord hath bid Shimei to a David, 2 Sam. vi. 10. Again, 2. What am I, that I not be crossed, or reproached, or contemned, or disappoint Alass, a poor weak sinful Man, I cannot be made in the efteem of the World, than I am in my own. World reproach me, spoil me of what I have; if I am or foorned, it is but what I deserve, and less than I deserve, uch, for my fins at the band of God: Though perchance flandered, or fally accused by them, yet I know ill eno my felf to make me bear patiently even a false accula hup and they cannot make me more low and vile, in the elem ity, 1 others, than I am in my own. And thus Humility be at Juf de, w and quenches the Paffions, and keeps the Mindie and undisturbed under all external Occurrences. macio hen th descend to particulars more diffinctly. wis V

1 22 Humility gives Contentation in any Condition or on. And the reason is, because an humble Mind ver above that Station or Condition of life that the Di Providence orders, but rather under or below it, ora most holds pace with it. When the Mind runs ber ig like the condition of a Man, it is lipe a fpendthrift, that takit

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wond his estate; and therefore becomes necessarily or, and never enjoys what he hath because it busies it f evermore in an anxious pursuit of what it hath not: nd that mind, that in relation to the things of the orld, runs beyond its station, can never be contented rquiet; and though he attain this year, what he anxi-By purfued the last year, yet still his Mind will be runng farther still, and keep before his acquests, as the re-wheel of the Coach will still run before the hinder heel: But an humble Man is ever contended with what e Divine Providence and Honest Industry allors him, d enjoys it comfortably and thankfully, and can fit wn with a narrow Fortune, with this contenting conmplation, That which I have is given by the Bountiful d of Liberality, not of Debt; if I had less, it were more on I could deferve; For I can with Jacob fay, Out of the species. Blessed therefore be his Name.

3. Humility gives always Patience under all Adversity of hat kind foever it be; and this is always an effect and mpanion of true Humility upon these ensuing Consirations. 1. The greatest cause of impatience is not so uch, from the pressure and force of any external cross calamity, as from the great disturbance and reluctance the mind of him that suffers it; and this is it that raifhup the Waves and Billows within: the cross or calaity, it may be is rough and beyond the power of him at luffers it, to extricate or controul; and on the other e, when it meets with a mind as tumultuous and conmacious as the calamity or cross, it raiseth a storm, as hen the Wind and Tide are contrary, or like the state of al's Voyage in the Adriatick Sea, where two Seas met, & xxvii. which oftentimes endangers the Vessel. at violently and impetuously contends against a calamiis like one bound with a strong yoak or bond, his strugglike a wild Bull in a Net, galls him more than the akit felf otherwise would do; and a proud and haughty foirit.

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spirit, commonly miscalled courage, contributes me his own uneafiness than this cross doth: But an hum lowly mind, is naturally more able to bear his cross more patience, because it is evident that the softness mility, and quietness, and calmness of his mind be the force of the calamity, and renders it more eafer fubmiffion to it. 2. Again, every truly humble I looks upon the worst condition that he is under, tobe than he deserves. As long as a Man lives in the Wo there is no condition fo troublesome, and painful, uneafie, but it may be worfe; and an humble Man ways thinks that that condition or circumstance of he which may be worse, is not the worst that he defer It may be I am poor, but yet I am well esteemed, I ferve both poverty and disefteem; it may be I amp and under a Cloud also of ignominy and reproach, have my health of body, and composedness and se ness of mind, and this is more than I deserve: It be I am, with Fob, under a confluence and complice of calamities, loss of Estate, of Children and Relate censured by my very Friends as an Hypocrite, and under the displeasure of Almighty God, my body m rated with Diseases, yet I have life, and where the life there is hope; Wherefore doth the living man com a man for the punishment of bis sins ? Lam. iii. 39. living Man hath no cause to complain, because althou he fuffer the loss of all other things, yet his Life is fu and given him for a prey. The humble Man ispat therefore under his fufferings of any kind, because carries with him the due fense of his own unworth and demerit, and upon a judicious account looks his meanest, lowest, worst condition, as better than deserves at the hand of God. 2. The humble Mani tient under all conditions, because he always bears an entirely subject and submitting to the Will of the Sovereign Lord of Heaven and Earth, whom he to be the Sovereign Lord of all his Creatures; to

eat Dispensor or Permitter and Rector of all the Events the World; to be the most wise, just, and gracious God: d therefore he doth not only submit to his Will, as an of Necessity which he cannot controul, or as an act of my in obedience to his Sovereign, but as an act of noice, and Prudence, because the Will of his Maker is fer than his own, and more eligible than his own; and refore he makes the Will of his Maker his own Choice, dupon the account of true judgment concludes that hatfoever the most Powerful and Irrefistable, the most ile and Prudent, the most Just and Merciful Will of God points for him, is not only fit for him to submit unto, alfo to choose, and as well cheerfully and thankfully. patiently and quietly to follow and elect; and therefore nce he well knows that all the successes of his life are unow Glorious, Sovereign, Wile and Merciful God, even ofe that feem in themselves most troublesome, uneasie, rigrievous, he patiently and cheerfully comports with Divine Will in the toleration of them, and waits uphis Albsufficiency and Goodness in his due time, either remove them, or to support him under them.

4. Humility gives great Moderation and Sobriety and Villing in the fullest enjoyments of Temporal Felicity of hy kind whatsoever. There is a strange Witchcraft in sperity to rob a Man of Innocence: How many in the forld have I in my time seen, that under the greatest effects of crosses and calamities, of poverty and research, have kept their Consciences fair and clean, their mocence, Integrity, Piety and Goodness within them, and but them, that yet by the warm beams and sunshine of the transport of their Innocence, as the raveller did his Cloak in the Fable, made shipwreck of the Consciences, and became as great Oppressors, as storderly and Debauched Livers, as Proud and Insolent, the perfect Worldlings, as if they had never heard of a leaven or Hell, of a God or a Redeemer, or of a Judgment.

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ment to come? True Humility is a great Guard upon Soul of a Man against these Rocks and hazards bumble Man looks upon all his Plenty and Profes not as his own, or the reward of his defert, but as the pesium of the Great Master of the Family of Heaven Earth, Talents entrusted to him as a Steward, and Accomptant to employ for his Masters use, service, honor, not for his own grandeur or pleasure; he co ders the more he hath, the greater is his Accompt, and greater his Charge, and in it finds no matter to adva his thoughts concerning himfelf or to make him proud to make him the more careful how he employ it. And Humility is not diminished by his plenty, but rather creased; and this keeps him sober and moderate in use of what he hath; for he looks upon all he hath none of his own, but his Masters, to whom he is account able; and as it makes him fober and moderate in the of what he hath; so it makes him studious to employ the honour of his Master, and faithful in that empl ment. Again, as he looks upon the things of this Wo as deposited in his hands for the account of his Lord he looks upon them as dangerous Temptations to dem him of his Innocence and Integrity; and both the make him ever more frietly vigilant over himself, the present gayness, and glory, and opportunities of h sperity get ground upon his Mind or his Virtue, especi ly upon his Humility: For worldly grandeur least fleals away that Virtue, or impairs it, fooner than any ther. Pride is a kind of shadow, or rather a Devil, that dinarily haunts and waits upon worldly greatness and sperity; and therefore he keeps a strict guard over heart, and watches narrowly the first blooming or forming of Worldly mindedness, Self-dependance, To ing in uncertain Riches, making them his Hope or Confidence, but especially upon swellings of Vain-go Pride, Self-applause, and those other vermin that a monly breed in the Soul, by the warm influences of P foemi inemerity and he never fuffers these unclean Birds to rooft or ftin his Soul; checks and rejects the very first motions of em, and crushes these Viperous Eggs in the very first ap arance: And to prevent the very first opportunities of eir production, he watcheth himfelf apon all'occasions: riously reflects upon the danger he is in; carefully tries ervemergent Thought, Word, and Action, whether it th any fecret tineture of Pride or Vanity; and if he find cleaft rifing of them, he suppresseth and stifles them. Humility is an excellent Remedy against the Passion Fear, even of the worst of evils, Death it self, and uch more against the Fear of Reproaches, Losses, and external Calamities whatfoever; gives parience under pincumbant evil, doth naturally, and by a kind of ne flary consequence, arm a Man against the Fear of an amment or impendent Evil; and upon the very fame rounds and Reasons, and therefore they need not be as in repeated. Commonly Surprize and Unexpected es of any evil, renders the Fear more terrible; because takes a Man upon the fudden, and before he can comple himself, or rally those Succours of Hope and Reason Support him against it; it is like a sudden disease, that rpriseth the Body that laboureth under ill humours, be-Catharticks, whereby a sudden combustion ariseth, and any times more danger arifeth from the discomposure the humours, than from the malignity of the disease it. But Humility keeps the mind in a sober well prered temper; keeps the Passions under discipline, and is ways in a readiness to Jeceive the shock of a danger, evil imminent or impendent, without any great difder or aftonishment: An humble Man hath no such cat value for himfelf, as to think he is to be exempt from lamities; and therefore is not much startled at the apthis World, if he can keep his Innocence, the Peace his Conscience, and quietness within; as for Marters of the World, as he makes not their enjoyment object of his hope, so he makes not their loss any a motive of his fear; Gods Will be done, is the large of his Soul in relation to them. Is he threatned with loss of his Estate, of his Friends and Relations, of his nour and Esteem, and hath he the News of his Deal ther from without, by violences or persecution, or within by the sore numbers of it, sickness or old age?

the opportunity and use of his Reason to check his fire a vain, soolish and unserviceable passion, that may torn him, and by present anticipation make his present con on worse and more troublesome, but not cure the day

2. The sense of his subordination to the Divine po and pleasure, quiets his mind with this thought: My Ma wants not power to rescue me from the danger, if he pla but if he be not pleased, it is my wisdom and my duty us mit to his good pleasure; it is the Lord that doth inslict a

mit, bis Will be done.

3. Upon the approach of such dangers or evils be tires into himself; What am I, that I should think to he empt from these imminent evils; What Title have I to am least good I enjoy? Is it not the meer hounty of my Mai If the dangers I foresee leave me any thing, if they leave life, they leave me more than I deserve; if they be suit menace the loss of that also, yet they cannot take away moreonce, my integrity, my peace with God and with my lead it is an admirable bounty that the God of Heavest preserved that to me, and accepts this little poor small that he finds, or rather makes in me, so as to reward it his favour and acceptation and peace with him.

Good God! when I look upon that which I call my Innumbat a spotted piece is it, that I am even ashamed to all Innocence? when I look upon my Integrity, what a deal of cret hypocrisis hangs about it, that it deserves not the name integrity, and yet that little small particle of what Is

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imocence and Integrity which is truly such, it is his gift to me hat is pleased to own and reward it as mine, with peace and sevourable acceptance; and as long as he is pleased thus to continue to me what indeed is his, and thus to accept it as if it were my own, what reason have I to fear the loss of all hings else, even life it self? since still I enjoy much more han I deserve, and which no Man or Devil, no Calamity a Danger, no not Death it self can deprive me of? and hus far of the Advantages of Humility in relation to a man self.

of two kinds; I. The advantage the humble man doth to others; 2. The advantage which the humble man receives from others upon the account of his humbley.

1. As to the former of thele; we may eafily judge what Good an Humble Man brings to mankind, by confidering the Evil that Pride or a Proud Man bringeth thereunto. If a man duly confiders most of the mischiefs that happen to mankind and follow them to their Original, he shall find that the most of them owe their Original to this Root. Let a man but look abroad in the world, he shall find a fort of evil Spirits or Furies in it, that fill it with infinite disorders and misery; For inflance, Atheism, Hatred, Strife, Contention, Wars, disparaging powers, Herefies, Envy, Ambition, Sedition, Oppretsion, Persecution, Detraction, Slandering, Cruelty, Contempt, Uncharitableness, Censoriousness, and a thousand more such devilish Furies, that fill the World with blood, and confusion, and disorder. And now let us but trace those or any of those to their Original, we shall find that for the most part Pride is that Pandora's Box, out of which they spring and iffue. Let us take an estimate of some of them: Atbeifm, that cuts in funder all the bonds of Religion, Government, and Society, whence comes it? but by the Pride of mens hearts, that cannot endure to have a Sovereign Lord above them, but that they may be felf dependent; or the Pride

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Pride of mens Wits, that out of fcorn of any thingth think vulgar, and to magnifie themselves, dare att the most Sovereign truth in the World, the Being Providence of God. So for Contention, Strife, Diffe dience to Parents; Rebellion against Governours, all foring most ordinarily from the same root of Pro By Pride comet b Contention, Prov. 13. 10. Men that a not endure to be controlled, either by Laws or Gon nours, by Parents or Superiours, but think their Will and Lufts muft be the uncontroulable rule of their actions. So again for Wars, there is rarely a War between Princes or States, but either of both file or at least of one side, Pride and desire of Domina is the true root and cause of it, though it be gilded or oftentimes with other Pretences. Again, for the mo part, the Disputes among persons of Learning, or pretending to it, arise from the Lust of Pride contends for a Sovereignty in Wit, or Learning, impatient contradiction, eager and implacable, contesting for m putation, victory, and the maintaining of what they he once afferted, and scorning the least retraction. So the many times, upon petty, inconfiderable, unufeful, in vident trifles, men are as hotly engaged, as if Heare were at stake upon it: And from hence many tim come Herefier, when Men pretending to greatness of W and Learning, but in truth of haughty and ungover able Spirits, either upon the score of vain glory and to putation, or upon fome conceived affront or neglect for the Orthodox, let up for themselves, draw parties to the and begin a Scheme of Religion of their own devilia From the same Root comes Envy, Ambition, Detraction from others, because they think all preferment due their own worth, and that any good that happens to thers, is a kind of derogation from themselves; alpun thoughts, and parties endeavouring to crush and ruin all that stand in their way to that mark of grandeur the they aim at. And the like instances might be given to mon most of all those turbulent Lusts and Passions amongst Men, that break out to the common disturbance of man-

kind and all humane Societies.

And therefore certainly, whatever vertue, or temper, or habit (or whatfoever elfe we shall call it) there is that cures this mad, and unruly, and exorbitant lust of Pride amongst Men, must needs be one of the most benevolent, and useful, and advantageous things to Mankind and Humane Society; And this is that excellent virtue of Humility and Lowliness of Mind.

If this Virtue did obtain among all Men, it were not possible, that those blustering Storms, that disquiet and disorder Mankind, would be found in the World; but inflead thereof Peace and Love, mutual Offices of Kindness and Charity, Sweetness of Conversation, every one giving preference to another, rather than invading him.

his reputation or interest, beneficent to all.

But it is true, that there is little hope that all mankind will arrive to such a temper; and this indeed is that which makes the only considerable Objection against it, which

may be thus improved:

You commend Humility, as the great and sovereign Antidote against Pride, the common disturber of mankind; and certainly, what you fay is demonstratively true, if all the World could be persuaded to it; but this never was, nor never can be expected; as there are Wolves and Lyons, and Bears, and Foxes among Brutes, as well as Sheep and other innocent Brutes; and as there are Kites, Vultures, and Hawks among Birds, as well as Doves, and other innocent Birds; so among Men there [even have been] and ever will be Men of Pride and Haughtiness, of Ambition and Vain-glory, of savage, and cruel, and domineering Spirits: and therefore unless all could be persuaded to be Meek and Humble, it were as good and better that none should be such upon these two accounts: Viz. First, That as long the most of Mankind are guilty of this Passion of Pride, nay, as if it were but an equal, may, a lefs number in proportion to those that

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are bumble and meek, the World would still be as tumulium as ever. A violent Wind coming out of one Coast, would make the Sea as troublesome, as if it came out of man Again, Secondly, Those that were Meek and Humble would be exposed, as a common prey to all the rest, and their cond tion would be so much the worse in the World, by their H. mility and Meekness. Their case in the World would be like a fair Gamester that plays fairly, meeting with a Fool or Cheating Gamester, be were sure to go by the loss. Then fore since Pride, the Mother of Violence, will be used in the World by some, and it may be the greatest part of Mankind it is better to be of the same make, to deal with them at the own Weapon, to be as proud, and consequently as violent, a the rest of Mankind, (for it is a part of the Game of the World) and then a Man may have somewhat; otherwise his bumility makes bis case worse. Venterem serendo injuriam invitas novam. Where the Country is full of Wolves and Tygers, it is better to be a Wolf or a Tyger as well as the, than be a Sheep, and exposed to their violence.

I answer to this Objection.

1. As to the former part, that though it be true, that it can never be expected that all the World should be perfuaded to be humble, no more than it can be expected that all should be persuaded to be Virtuous, Just, or He nest; but yet if there were some, though the lesser part, of Mankind truly Humble and Lowly, it would make very much to the abating of those Evils that arise by the Pride and Haughtiness of Men. r. Because the more Humble Men there are in the World, it necessarily for lows there are the fewer Proud Men, and consequently fewer common Diffurbers of the peace and welfare of Mankind and humane Society. 2. When the contest comes by the Proud Man against the Proud Man; indeed there is the same tumult between them, as if there were none humble; but when the contest is by the Proud Man against the Humble Man, the strife is quickly at an end It is a true Proverb, It is the fecond blow makes the fra like

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frag. The The Humble Man gives way to the Wrath and Infolence of the Proud Man, and thereby ends the quarrel; for Tulding pacifieth Wrath, faith the Wife man, Ecclef. 10. 4. and I have very often observed, that the Quietness of Spirit and Humility of a Man attacked by a Proud Man hath subdued and conquered his Pride and Animoficy to a wonder, and made him tame, that by opposition would have been furious and implacable. Prov. 25. 15. A foft Tongue breaketh the Bone. Soft words break the Bones, and a Sword is sooner broken by a blow upon a Cushion or Pillow that yieldeth, than upon a Bar of Iron that relifts: But if it should fall out, that the proud Man's Violence is not broken by the Gentleness and Facility of the Humble Man, whereby he suffers in his own particular; yet there be two advantages that hereby happen to the Publick: viz. 1. That the contention is foon at an end; the proud Man hath got the day, and the Parus are quiet. 2. It gains a fecret Compassion from the beholders to the injured Humble Man, and a general Refentment and Detestation of the injury committed to the Humble Man, that receives the injury with so much Humility, and bears it with fo much Patience; and hereby Pride and Oppression become the common obies of the general deteltation; And the generality of Mankind thereupon look upon them as Beafts of Prey. with hatred and abhorrence, and endeavour means to secure themselves against it. 2. A third advantage is his, That though oftentimes humble and good Men are spoled to the injuries of the Proud, Violent, and Infoent, yet they are a kind of ferment or leven in the lices where they live, and by the fecret influence of heir Virtues, the commendableness of their Conversation, and the secret interest that Virtue hath in the Soul, ot only of good, but even of the worst of Men, it doth work upon Mankind, affimilates them in some measure wit felf, and makes others good and humble, by a kind of lecret Magnetism that that Virtue hath upon the Minds

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Minds of Men; and the more such are in number in the World, the more effectual and operative their Example and Influence will be upon those with whom they con-

verfe.

2. As to the second, namely, the Damage and Den ment that the Humble Man receives in the World, upon the very account of his Humility. I answer, Fing, the Detriment is abundantly recompensed with the quie and tranquility, and evennels, and composednels d his own mind: As a Man possesseth his own Soul by Patience, so he doth by Humility, namely, the composedness, right temper, and due state of his own mind which no proud, or violent, or impatient Man doth or can: But secondly, It is most certain, that though an Humble Man may upon the very fcore of his Humiling and Meekness, receive a brush in the World; yet a the long run he gains advantage thereby, even in this present life. When I first read the saying of our Save our, Matth. 5. Bleffed are the meek, for they shall inhere the Earth. I looked upon it as a meer Paradox, if ap plied to the comforts of this life; and therefore thought it must be meerly, and only intended of that New Heven and new Earth wherein dwelleth Righteoufness; 2 Pet. 3. 12. But upon deeper confideration I found it in a great measure, true also of the former. For, 1.1 is most certain, that no proud Man is truly loved by any but himself; but, so far as relates to his Pride, every Man hates him. One proud Man perfectly hates another, and looks upon him as his Enemy; and those very Ad ons of Pride that his own felf-love makes him approve or at least, allow in himself, he scorns, derides, and hors in another. And though an Humble Man hath common love to every Man, though proud, or otherwise vitious, as being one of Mankind, yet in relation to his Pride he loves him not, nor approves. That very Confideration therefore, that renders a Proud Man hated or not loved, renders an Humble Man loved or approved; yez, **是等生之是至各**章

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vea, and by the very Proud Man himself; for he looks upon him as no obffacle or impediment to the attaining of his ends, as one that is injurious to none, beneficent to all, gentle, and one that stands not in his way, giving all due respect, honour, and deference suitable to his place and dignity; he wisherhall the World were such as he, except himfelf, and therefore he respects and tenders him; yea, and we shall by daily experience see in the World, That if one Proud Man injure or oppress an Humble Man, it is a thousand to one another undertakes his Patronage, Defence and Vindication, and very oftentimes is a means of his Protection and Deliverance. 2. But farther, It is a certain and experienced Truth, That Virtue and Goodness, especially that of Humility, hath a fecret party and interest even in the worst of Men; and Men fecretly love, or at least, approve it in another, though they practife it not themselves; for Virtue, Goodnels, and Humility, hath a fecret congruity to the true and genuine frame of the Humane Nature; and though Mens Lufts and Paffions may, in a great measure, obscure the confonancy to it, they can never extinguish it, but the Mind and Conscience will give a secret suffrage to it, wherever it finds it. 2. It is a thing observable, that though the generality of Mankind abound with Pride, Intemperance, Injuffice, and almost all kinds of vitious Dispositions; yea, though the best of Men are not withour the irruptions of some of these distempers; and though it must needs be, that where there is the greatest number, there is the greatest external force, either to make such Laws as they please, or to make such Governours as may be fuitable to their disposition; yet it is fare, and a very prodigy to find any Nation to make Laws in favour of Pride, Ambition, Intemperance, Luxury, Oppression, Violence, Injustice, &c. Or to chuse such Magistrates or Governours (where it is in their choice) as are apparently inclinable to those Vices; but in their choice of Laws they chuse such, as may ra-

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ther suppress those Vices and maintain and incourage Sobriety, Humility, Meekness, Beneficence, as thing most convenient to Humane Society; and in their choice of Governours, they rather commit the trust of them. selves, and their Estates and Properties, to those hand that they find Sober, Temperate, Humble, Just, than those that are Loose, Intemperate, Proud, Ambitions High-minded, Infolent, &c. which is not only an Indi cation, but even a Demonstration, that although men Paffions and Lusts may transport themselves into those vices, yet their Judgments and Principles are against them: And by this means it comes commonly to pass that though an humble or a virtuous Man may meet with justles and rubs from the proud and insolent; yet at the long run he comes off with advantage, because he hath the greatest protection and countenance, not only from the great Sovereign of Heaven and Earth, but also d Humane Laws and Governours, which, next under God, is the greatest protection that can be imagined in the World, which very commonly makes good, even a literam, the laying of our Saviour, The meek shall inherit the Earth; and the faying of the Wife man, Prov. 18.12 Before bonour is bumility; and Prov. 16. 19. Better is it it be of an bumble spirit with the lowly, than to divide the (pol with the proud. Prov. 22. 4. By Humility and the Fear of the Lord, are Riches, and Honour, and Life. These and the like sentences, as they proceeded from the wisest of meer Men; so they were not spoken at a venture, but upon found deliberation, judgment and experience, and from the true Nature and Circumstances of things.

And now the true confideration and digestion of what hath been faid, as it affords excellent and effectual Motives to the following of this Virtue of Humility, so they contain excellent Means to attain it; because they may put Men upon due confideration, and descending unto themselves; the want of which is the only or principal seas cause of Pride: For so much of Pride as any Man hath,

much of Folly, Inadvertence, and Inconsiderateness he th; and true Humility on the other side, is a kind of ne-slary result of wise and deliberate and attentive Consideration.

Yet some things I shall add as Means naturally and im-

S Virtue in the mind of Men:

1. Consider, That what sever good thou hast, which may casion elation of mind, is but what thou hast received from a free bounty and goodness of thy Maker. What hast thou,

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2. Consider, That the good that thou hast so received, thou as a not received as an absolute Proprietor, but only as a covard to improve to the Lords use; and the more thou hast my such good, the greater is thy account; Whether it he of the Wisdom, of Learning, of Honour, of Power, of Wealth: thou art a Receiver, a Treasurer, Bailist, a Steward of a other man, and perchance upon that account hast a great freasure of Wealth or Money in thy hands, thou hast ineed great occasion of Care and Vigilance, and Fidelity, and okeep thy accounts fair and even; but no cause to make the proud. It is indeed thy burden, rather than benefit radvantage; to whom much is given, of him much shall be spired. Be humble therefore, thou wilt perform thy not the better; for thou art but an Accomptant, a seward, the Depositee of what thou hast received.

3. Confider, What it is thou pridest thy self in, and exmine well the nature of the things themselves, how little and considerable they are, or, at least, how uncertain and unstable by are. Every Age, every Complection, every Condiion and Circumstance of life commonly afford to inconderate Souls, some little temptation to Pride and Vanity; which yet, if Men did well weigh and consider, they would appear to be but little bubbles, that would quickly

reak and vanish.

Thou haft fine gay Gloaths, and this makes Children and young

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THE REAL PROPERTY.

voune Men and Women proud, even to admiration thou art not half so fine and gay as the Peacock, Offin or Parrot; nor is thy bravery so much thine own, as is: but it is borrowed from the Silk-worm, the Gal Mines, the industry of the Embroiderer, Weaver, Ta and it is no part of thy felf. And half thou the patien fuffer thy felf to be abused into this childish pitiful for

Thou haft it may be Wealth, store of Money, but much of it is of use to thee? That which thou foen is gone; that which thou keepeft, is as infignificant much dirt or clay; only thy care about it makes the the more unasie: Besides, the more thou hast, them thou are the mark of other Mens Rapine, Envy. Spoil. It is a thousand to one thou carriest not Wealth to thy Grave; or if thou do'ft, thou can't carry it farther, but leave it, it may be to a Fool or h digal. And why art thou proud of that which is di great use to thee while thou hast it; and commonly faster thou thinkest to hold it, the sooner it is lost,

him that gripes Calice Sand in his Fift.

Thou haft Honour, Esteem; thou art deceived, thou h it not, he hath it that gives it thee, and which he may efteem thou haft, depends upon the pleasure of him the tain from thee at pleasure. The respect, and honour, gives it. Again, how brittle and feeble a thing is Home Esteem, and Reputation? A false calumny well and fidently broached, is able many times to give it an in the coverable shock. The displeasure of the Prince, or post greater Man than they self, makes the Sun set in a Cloud street of the Prince, or post such as the Prince, or post and a popular jealousie, imputation, or misrepresentation in a moment dasheth the Applause, Glory, Honour, Esteem, that a Man hath been building up twenty thirty years. And how vain a thing is it, to be proud the breath, either of a Prince or People, which is them recal every moment? But suppose it were as fixed a stable a reputation and honour, as a Rock of Marble Adaman

demant, and that it were the best kind of honour imagi-He namely, the refult of thy Virtue and Merit; yet Tirisbut a shadow, a reflection of that Virtue or Worth. sch if thou art proud of, thou embaselt and degradest wanity and oftentation; and canft thou think it reamable to be proud of the shadow, where thou oughtest

to be proud of that worth that caufeth it?

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Again, Then baft Power, art in great Place and Authobut thou art mistaken in this, the Power thou hast inherent in thy felf: One of the meanest of those. hom it may be thou oppresself, is inherently as powerful thee, and could, it may be, over-match thee in Strength, the or Policy; but the Power thou halt is (next under Dispensation of the Divine Providence) from those len, that either by their Promises, Faith, or Voluntary filance have invested thee with this Power. This over is nothing inherent in Thee; but it depends upon a Fidelity or affiltance of others, which if they either Perfidiousness to Thee, or Resistance against Thee, withdrawing their Affistance to Thee, shall-call again one to themselves, thou art like Sampson having lost his ccis, Judg. 16. 17. Thy strength will go from thee, and and be like another man. And how are the Histories of all Ages, and our own experience, and some us by very frequent examples. Men unexpectedly, one of upon many Moments and Occurrences learningly to softmall and inconfiderable, been tumbled in a moment on the most eminent and high degree of Power, into a of despised and despicable condition? Power hath ofientimes, like fonce his Gourd, been externally and flourishing, when at the same time there lies a from at the Root of it unseen; but in a moment gnaws of stander the Roots and Fibres of it, and it withers; and for the most part, the more extensive and immense Humane the lower grows, the fooner it falls to pieces, not only by the byine Providence checking and dejecting it, but by a adof natural refult from its own exorbitance and excels; is weld made

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for the greater it is, the most difficult it is to manages grows top-heavy, and the Basis grows too narrow weak for its own burden. Belides it is the common m of Envy and Discontent, which watcheth sedulous occasions to unhorse it, and oftentimes prevails. - W power proves too grievous and overburdenfom, it los the end for which it is conferred, and makes people de rate and impatient, Entia nolunt male gubernari. If managed with Prudence and Moderation it is the great Benefit to Humane Society: But it is the burden of that hath it, if it be managed tyrannically and exorbit ly: it fills the Mafter full of fears, the People full of a and feldom proves long lived. And what reason hasten to be proud of what is most certainly thy burden, or

danger, or both?

Again, Thou haft Strength, or Beauty, or Agility of dy. Indeed this thou haft most reason to call thy own,the any of the former: But yet thou halt no cause to Priden felf in it; thou canft not hold it long at best, for Agen decay that Strength and wither that Beauty, and De will certainly put a period to it; but yet probably a Strength or Beauty is not so long lived as thy self, a nor as thy youth; a disease, it may be, is this very mone growing upon thee, that will suddenly pull down Strength, and rase thy Beauty, and turn them both in rottenness and loathsomness: Nay, let any observe it will, that Strongth, and that Beauty that raiseth Pride will, that Strength, and that beauty that the heart, is of all other shortest lived, even upon the a min count of that very Pride: For the oftentation and value of glory of Strength puts it forth into desperate and dang of rous undertakings, to the ruine of the owner; and the Pride of Beauty renders the owner thereof fond of the pride of Beauty renders the owner thereof the owner. praise of it, and to expose it to the view of others, when by it becomes a temptation to Lust and Intemperant both to the owner of it, and others, and in a little while becomes at once its own ruine, and shame.

But it may be thou hast Wit and Judgment, a quickan ready Understanding, and hast improved them by great Study indy and Observation, in great and prosound Learning. It is, I confess, is much more thy own, than any of the inner Endowments; but most certainly, if thou art oud of any of these, thou art not yet arrived to the high-temprovement of Understanding, namely, Wisdom, olly and Madness may be consistent with a witty, nay, Learned Man, but not with a truly wise Man. And withy Pride of these Endowments or Acquests, still prominent and proclaimeth these a Fool, for all thy Wit, and all thy Learning. For consider with thy self, 1. That we wit and Learning are but pitsful narrow things, in resease of the amplitude of the things that are to be known. It is may pars corum qua scimus, est minima pars corum qua scimus. Take the most Learned Observant Philosopher are ever was in the world, he never yet was fully acquaintal with the nature of those things that are obvious to orinary observation, and near to him; never was the Man et in the world, that could give an accurate account the nature of a Fly, or a Worm in its full compression. indy and Observation, in great and profound Learning. the nature of a Fly, or a Worm in its full compreenfion, no not of a Spire of Grass; much less of himself his nobler Faculties; much less yet of those glorious odies that every day and night object themselves out to wiew. What a deal of Uncertainty, Inevidence, and Contradiction do we find in the Determination of the hoicest Wits and Men of greatest Learning, even in their Senses? So that the greatest knowledge that Men main to in the things of Nature,

which is piece of Ignorance dressed up with fine words, not all methods, precarious suppositions, and competent condence. Consider, 2. How brittle and unstable a thing the Wits, thy Parts, thy Learning is. Though old Age may some some broken moments of thy Wit and Learning the foridness and vigor of it must be for make. with the Parts, thy Learning is. Though old right with an information once hadft, yet the floridness and vigor of it must be once hadft, yet the floridness and vigor of it must be once hadft, yet the floridness and vigor of it must be once hadft, yet the floridness and vigor of it must be once hadft, yet the floridness and vigor of it must be once hadft, yet the floridness and vigor of it must be once hadft. heea Child again, if thou live to it: But besides that, a ever or a Palfie and an Apoplexy may greatly impair, if

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not wholly deface and obliterate thy Learning, de thee of thy Memory, of thy Wit and Understand Never be proud of fuch a privilege or endowment, wh is under the mercy of a Difease, nay of a Diffempe thy Blood, an adult humour, an Hypocondriacal w a casual fume of a Mineral, or a Fall, whether thou hold it or lose it. 3. But yet farther, mark it while wilt, (and it may be thou wilt fooner perceive it in ther than in thy felf ) Wit and Learning in any Man ver in any case receives more foils, more disadvant more blemishes, more impairs, than by Pride: He is proud of his own knowledge, is commonly at his tre, and rarely acquires more, fcorns instruction, Rops the farther advance of his faculties, knowl or learning, and undervalues, and therefore neglects, he might learn from others. Again, Pride cafts Unle lines, Undecency, and many times even a Ridiculoul upon the greatest parts and learning: It is like dead Fly in the Apothecaries Confection, that make whole unlavoury: How common and rife is this unli censure, that attends the commendation of such a M Wit and Learning: Indeed he is a pretty Man, ago Scholar, of fine parts, good understanding, but he in it too well; his Pride, Self-conceitedness, Ostental Vain-glory, spoils it all, and renders the Man under just repute of a Fool, and ridiculous, not with standing Clerkship and Learning. But yet farther, pride by all of physical and natural confequence, very oftentime i men, even of that wit and learning, wherein they themselves, by carrying up into the brain those exalted right temper and texture of the brain. More learned grow mad and brain-fick with the pride of that Learn they think they have attain'd, than in the purfuit and quest of it. Therefore beware of pride of thy wit, learning or Knowledge, if thou intend to keep it, or to keep the esteem or reputation of it. On the other side, humility rlines of Mind is the best temper to improve thy Falies, to add a grace to thy Learning, and to keep the after of it: it cools and qualifies thy spirits, blood and mours and renders thee fit to retain what thou hast attai-

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In all thy reflection upon thy felf, and what thou haft, are sempare thy felf with those that are below thee in what is mby or eminent, but with those that are below thee in what is mby or eminent, but with those that are above thy felf. Por lance in point of Learning or Knowledge, thy partialiand indulgence to thy felf will be apt to put thee upon mparing thy felf with those that are ignorant, or not more med than thy felf, as we fee ordinarily idiots or fools, or m of weak intellectuals, delight to converse with those find or think more foolish than themselves, and not those that are wifer, that they may please themselves ha thought that they are the wifeft in the company: compare thy felf with those that are more learned wife than thy felf, and then thou wilt fee matter to keep chumble. If thou think'ft thou art a pretty proficient in losophy, compare thy self with Aristotle, with Plato, Ames, Themsfins, or Alexander Approdificus, or any great minaries in Philosophy; If thou think it thou art a pretproficient in School Learning, compare thy felf with Athematicks, compare thy felf with Euclide, Archimedes, &c and then thou wilt find thy felf tobe like a little le to a Star. The most of the Learning that this Age nies of, is but an Extract or Collection of what we din those men of greater parts; only we think we have great matters if we digeft it into some other method, prick in here and there a small pittance of our own, or tel at fomething that the Ancients delivered in some particulars. And yet even in this ellay Self-love plays a part, that unless there be a great excels and admiadvantage of others that are above us in any learning mowledge, we are ready to exalt our felves above our hard, and feem in our own eyes to be at least equal to those that exceed us, or by Envy and Detraction to down others below our selves, especially if we his some little Caprichio that we think they saw not.

4. And laftly, Confider the great Example of our l and Master Jesus Christ, who was the only Son of Glorious God, full of Wildom, Knowledge, Power, H ness. Goodness and Truth, and notwithstanding all humbled himself and became of no reputation, and upon him the form of a Servant, emptied himself, and bled himself, and became obedient to death, even the of the Crois; Phil. 2.5, 6, 7, 8. Christ Jefus brought him from Heaven the Doctrine of Holiness and Rie oulnels, and in all his Sermons there is not any one Vi that he commendeth and commandeth more than His lity and Lowliness of Mind, nor any one Vice that he himself more against than Pride and Haughtiness of M In his Beatitudes, Matt. 3.35. Poverty of Spirit hath first Promise, and Meekness or Humility the third, M 23. 6, 7. He checks and disparageth the Pride of the? rifees, commands his Disciples to run quite counter to a method; He that will be great among you shall be your Serve Again, Matt. 18, 1, Luke 9. Mark 9. 34. When the bull of Ambition role against the Disciples, who should greatest, He checks their Pride and Ambition with the tern and commendation of a little Child: And a thus taught, he lived. One of the great Ends of the mi of Christ into the World, was that he should not only Preacher of Virtue, Goodness and Piery, but also and ample of it: And if we look through the whole life Christ, there is not one virtue that he did more signs exercise, or by his Example more expresly commend the imitation of Christians, than Humility. I do not member that he faith in any place, Learn of me to Miracles, for I am mighty in power; no nor yet lean me, for I am Holy, for I am obedient to the Law God, for I am Liberal, though in all these he was hibited as an excellent example of Holiness, Obedia and Charity, and must be the patern of our imitation

wif Humility and Lowline's of Mind were the great e-piece of his Example, he calls out, even when he in one of the highest Extasses of Spirit, that we find this Pallion, Matha 1 1. 25, 29. Learn of me, for I meet and lowly in beart, and ye shall find rest unto your And in that fignal advice given by the Apostle, Let the fame mind be in you, which was also in Fefus, who being in the form of God, thought it no robbe equal with God : But made bimfelf of no reputation. mak upon bim the form of a Servant; and was made in thruefs of man and being found in the fashion of a man, bled bimfelf and became obedient to death, even the I am meet and levely in he alors and I

be bleffed Saviour ! was there nothing elfe for us to of thee, but thy meekness and Humility? was there lomething elfe wherein we were to bear in mind thy and write after thy excellent Copy? was there thy Holines, Purity, Obedience, Patience, Trust in and all that Confiellation of Virtues that appeared

dy Doctrine and Life.

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Surely yes, he was exhibited both as a Prophet to teach, in example to be imitated in all these also, but in Humility, if we may fay with Reverence, before all.

1 Because the instance and example of his Humility the most fignal and wonderful of all the rest of his. mirable Virtues; that the Eternal Son of the Eternal so should condescend so low, as to become a Man, of a Woman, and live upon Earth fuch a despised life, die fuch an accurfed death, is an inftance of Humility, only beyond all example, but an instance that is im-

Tible in nature to be parallelled.

Because Pride and Vain-glory is so unhappily rivetin the corrupt Nature of Man, and it is so hard a thing bring him to be humble and lowly, notwithstanding all benefits and advantages of it, that it did not only and in need of the most explicite Doctrine of Christ to chand commend it, the most unparallelled example of Christ Christ to win Men over to it, but also the most plain a direct, and explicite Application of that example by a remarkable and special invitation of our Lord to it, has of me for I am meek and lowly: And again by his Apoll Let the same mind be in you which was in Christ Jesus, see

2. Because, withour Humility to prepare and metathe hearts of Men, it could not be morally possible them to receive the Faith of Christ. It was Pride a made the Doctrine of Christ only to be to the Jon stumbling block, to the Greeks foolishness, but to them are called, viz. That obey that call of Christ, Mas. 11.1 Come unto me all ye that labour and are beavy laden, be Learn of me, for I am meek and lowly in heart, it is Christ, Power of God, and the Wisdom of God, 1 Cor. 1.22, 24

4. Because, without Humility, all the rest of those cellent Virtues, that were raught in the Doctrine, and hibited in the Example of Christ, had been but unacceptable. A visible Holines, yet accompanied with Pride a Ostentation, is but a disguise of Holines, and that are seed Hypocrise, that our Saviour condemned in the Philipses and others, Mat. 6. 16. Obedience to the Law of God, Good Works, Fasting, Prayer, yet if done with Pride Ostentation and Vain-glory, are dead and unacceptable Mat. 23. 5. Charity, Alms and Beneficence, if done with Pride and Ostentation, and to receive Glory of Mat. 12. So that Humility and Lowliness of Mind is the substratum and Ground work, the necessary ingredient into all acceptable Dute towards God or Men.

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## ACOB's Defire.

GEN. XXVIII. 30.

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and Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, I that come again to my Fathers house in peace, then shall the Lord be my God, &c.

on this place of Holy Scripture, is the Modelty and Reasonableness of Jacob's Destre. He doth not desire Greatness of Wealth, or Honour, or ower, or Splendor, or great Equipage in this World; but that he desires in reference to this World, is, 1. That the momentable Presence and the sense of the Favour and one of God should be with him; If God will be wish me:

That the Protection of the Divine Providence may be undinually over him; and will keep me in the way that I of the sense o

And the truth is, this should be the rule and mealure every good man, in reference to this life, and the en ments of it, and the defires of them, until he come to Father's house in Peace; that house wherein there many Mansions, that the great Father, of whom all Family in Heaven and Earth is named, hath provided

fuch as Fear, and Love, and Obey him.

Indeed the two former of thefe, though they be no ma than what the bountiful God freely affords to all that in ly love him, and depend upon him, are of a strange vast extent. First, the comfortable Presence of God fi plies abundantly all that can be defired by us, and ab dantly countervails what soever else we seem to want better than life it felf: And when the Antients would be press all that seemed beneficial or prosperous in this they had no fuller and comprehensive expression of it. that God was with him: as of fofeph, Gen. 29. 2. when his mafter faw that the Lord was with him, and that Lord made all that be did to prosper: I Sam. 18. 14.18 2 Sam. 5. 10, the wildom and courage and fuccess of Da is resolved into this one thing, The Lord was with bim.

But certainly, though the divine Presence should not me nifelt it felf in external successes and advantages, the ve Sense of the Favour and comfortable Presence of Go carries with it an abundant supply of all other deficiencies Pfal. 4.6, 7. The light of the countenance of Almight God is the most Supereminent Good, and occasions not true joy and contenument, than the redundance of all a ternal advantages. Secondly, the Divine Protection and Providence is the most sure and fate protection, supplies the want of all other. The munition of Rock is thy defence; and all other defences and refuges with out this, are weak, impotent, and failing defences. Esta the Lord watch the city, the watchman watcheth but in ven

That therefore which I shall fix upon is the last of la three defires: If be shall give me bread to eat, and rained to read his with necessary, and will ered and tug of

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The defires of a good man, in relation to the things of he life, ought nor to be lavish and extravagant; nor to of things of Grandeur, or Delicacy, or Excels: but to reminated in things of necessity for his present subsince convenient food and raiment. If Almighty God we more than this, it is matter of the greater gratitude, as was to Facob, Gen. 22. 10. I am not worthy of the least of the mercies, &c. for with my faff, I paffed over this fordan, Lyon I am become two bands: But if he gives no more, we have enough for our contentation. Almighty God, who is ver worfe than his Word, but most commonly better, nh not given us any Promise of more, neither hath he ginus commission to expect or ask for more. If he gives more than necessary, he exalts his Bounty and Beneficence: much and is matter both of our contentation & gratitude. This the wife man Agur made his request, Prov 20.8. Give me neither powerty nor riches, feed me with food conveint for me. This our Lord teacheth us to ask, in his excellent form of Prayer, Give us this day our daily bread: and this is that which the Apostle prescribes, for the Rule of our contentation. I Tim. 6.8. And having food and raiment, In us be therewith content.

And truly, if it pleaseth God to allow us a Sufficiency, and Competency, for the necessity of our nature, we have try great Reason to be contented with it, not only as it a duty enjoyned unto us, but upon most evident convition of found Reason, both in regard unto Almighty God, in regard of our selves, and in regard of others.

Mall mingle these Reasons together.

to be contented, because whatsever we have, we have from the free allowance, and goodress of God: He owes us nothing; but what we have, we have som free Gift and Bounty. If a man demands a debt of mother, we think it just he should be paid what he demands; but if a Man receives an Alms from another, we think it reasonable that he should be content with what

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the other gives, without prescribing to the measure of a Bounty. But the case is far stronger here; we are an an obligation of duty to be charitable to others wants vertue of a Divine Command; but Almighty God is a der no other Law of conferring benefits, but of his a

Bounty, Goodness and Will.

2. It becomes us to be content, because our measure dole is given unto us, as by him that is absolute Lord of own bounty, to by bim that is the wifest Dispenser of own benefits: He knows, far better than we our fell what proportion is fittest for us: He hath given us eno for our necessity, and we are desirous to have some more: the Wife God knows, it may be, that more we do us harm, would undo us; would make us Luxun Proud, Infolent, Domineering, Forgetful of God: 1 great Lord and Mafter of the great Family of the Wo knows who are, and who are not able to bear red dancy: And therefore if I have food convenient for I have reason to be content, because I have reason believe the Great and Wife God knows what m portion best fits me; it may be, if I had more, I ruined.

3. We must know that we are but Stewards of the very external bleffing of this life, and at the great And we must give an account of our Stewardship; and the Accounts will be strictly perused by the great Lord of the Family in Heaven and Earth. Now if our external Benefits be but proportionable to our necessities and recessary use, our account is easily and safely made: primis, I have received so much of thy external bleffing as were necessary for my food and cloathing, and for the seeding and cloathing of my Family: But on the outside, where there is a superfluity and redundance give over and above our necessary support, our account is more difficult. Where much is given, much will be required. There will be an account required, how the redundant overplus was employed; how much in Charity, how much

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other good Words: and God knows that too too often pitiful accounts are made of that surplusage and redancy of a liberal Estate; which will be so far from a-

and the plaint accounts are made of that surplulage and reality and ancy of a liberal Estate; which will be so far from ality in the account, as it will enhance it: Item so much in medis, debauchery and riot; so much in costly apparel; a much in magnificence and vain shews, and the like.

Our natures may be well enough supplied with literature paucis contenta; and whatsoever is redundant, of commonly turns to the damage and detriment of so nature, unless it meet with a very wise Proprietor; so the excess in the abuse of superfluities in eating and emissions, and gratifying our appetites, or the excess of meand pains in getting, or keeping, or disposing superfluites and redundance, commonly doth more harm, even to our natural complexions and constitution, than a medicity proportionate to the necessities of nature.

The weather with vain, useless, unserviceable; and such an is rich but in fancy and notion, and not in truth and reality: For the use of externals is to supply our natural necessities; if I have a million of Money, and the reality: For the use of externals is to supply our natural necessities; if I have a million of Money, and the to bring me to my Grave; the rest is vain and needless to me, and doth me no good: it is indeed my bursely and my care, and my trouble; but is of no more than an my chest, than if it were in the Center of the Earth. It is true, I have thereby a happy opportunity and have a large and a wise Heart to dispose of it for the the Earth. It is true, I have thereby a happy opportunity in the Earth. It is true, I have thereby a happy opportunity for the flow and fervice of God, and the good of mankind, in works of Piety, Charity and Humanity: but if I keep it the my cheft, it is an impertinent trouble, neuther useful for my self, because I need it not, I have enough without it; nor as I order it, is it useful for others, no more than if it were an hundred fathoms under ground.

6. A state of Mediocrity, or supplies proportionate to my necessity, is infinitely more safe to me, even in respect

6. A state of Mediocrity, or supplies proportionate to of of my felf, than an estate of Glory, Wealth, Power Abundance. An estate of mediocrity and commensor nels to our exigence and necessity, is the freest of condition in the World from perturbations and temp ons: a state and condition of want, and too narrows our necessities, is an estate subject to some troubles in temptations: But of all conditions in the World, a red dant and over-plentiful condition is most subject to most dangerous and pernicious temptations in the Wol as namely, Forgetfulness of God, Self-dependence, Pol Infolence, Oppression, Injustice, Unquietness of Mind & cels, Luxury, Intemperance, Contempt of others: I have very often known those persons that have carri themselves steadily and commendably in a condition Mediocrity, nay, have been able to bear with victory shocks of those temptations that atile from Want and B verty, yet when in the late times they were advanced Wealth, Power and Command, were loft, and could m bear the temptations that attended Grandeur, Wealth Power; and the Sun of wealth and prosperity quicklyd robed them of that mantle of Innocence, Piety and Vin that they kept about them against the storms and assault of wants and necessities. So that certainly it require greater vigilance, attention, industry and resolution, a oppose and conquer the temptations of Grandeur, West and Power, than the temptations of Want, Necessity and Poverty: Some Patience and Humility will do mucho fubdue the latter; but he that will acquit himfelf from the temptations of the former, hath need of great Wil dom, Moderation, Sobriety, and a low esteem of the World and especially, a great and practical exercise of the Feat of God, Faith in his promises, and a fixed hope and prospect of the promises of Immortality and Glory, whereby they may overcome the flattering and deceiving World

7. A state of externals proportionate to our necessition is a far more serene and safe estate in reference to others; than an estate of external Grandeur, and Wealth, and

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wer: And the reasons are first, because the former hath whing that others do covet or defire; but the latter hath the golden Ball, that the generality of mankind the che golden Ball, that the generality of mankind a fond to have, and are reftless till they have gotten it; hich makes the Man's estate unquiet and unsafe, because that many competitors for what he enjoys, which are maintailly endeavouring to trip up his heels; just as we when a Bird hath gotten a booty or prey, all other tids of prey are following and catching after it, and ever bestling him that hath it. 2. Because he that enjoys in the envy of other Men, which is a busie, restless, permitted the envy of other Men, which is a busie, restless, permitted the envy of other Men, which is a busie, restless, permitted that hath it. 2. Because he that enjoys is the envy of other Men, which is a busie, restless, permitted that the envy of other Men, which is a busie, restless, permitted that the envy of other Men, which is a busie, restless, permitted that the envy of other Men, which is a busie, restless, permitted that the envy of other Men, which is a busie, restless, permitted that the envy of other Men, which is a busie, restless, and studying and endeavouring the ruin of its obtained. Whereas a state of mediocrity, is a state of quietting, and free from the assaults and shafts of his pestimate in Companions.

3. We see that all worldly matters are by a kind of interest and connatural necessity subject to Mutations and the pesting the pitch, like the Sun in the Meridian, it stays not the pesting the pitch, like the Sun in the Meridian, it stays not the pesting the pitch, like the Sun in the Meridian, it stays not the pesting the pitch, like the Sun in the Meridian, it stays not the pesting the pitch, like the Sun in the Meridian, it stays not the pesting the pitch, like the Sun in the Meridian, it stays not the pesting the pitch of plensary, when they seem to be in their stages the pitch of plensary, when they seem to be in their stages to the pitch of plensary the pitch of plensary the pitch of plensary the pitch of plensary the pitch of plensary the pitch of plensary the pitch of plensary the pitch of plens afond to have, and are reftless till they have gotten it:

intestruglings and shiftings to keep it when it is going; dextreme disappointment, vexation and forrow when seone. On the other fide a state of Mediocrity may weits changes too; and as it is feldom for the worle, for most ordinarily for the better; whereby the Man hath tar Peace and Tranquility. We need not have a better flance of both these conditions than in Jacob, the peritis sain the Text: while he was in a state of mediocrity, and her indeed, in a strait, than in an ample condition; when had nothing but his Staff, and his supplies of Bread to

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eat and Clothes to put on he was in a flate of great The quility; and that change which befel that condition a change not for the worle, but for the better, at le relation to externals, his supplies increased; but as the as he once arrived at great wealth, under his Uncle L though it is true, the Divine Providence kept him for total loss of it, yet he foon found that profeerous con on full of thorns and difficulties: 1. His Uncle and Sons began to envy his wealth, and he began to great fears and jealoufies left he should be deprived of z. Then to avoid that fear, he flies, and his Uncle fues him; and then he was under a new fear of loss of he had got. 3. When that fear was over, then he he that the rumor of his wealth, and the former displain of his Brother Efau might make him and all his weath prey to his Brother; and certainly, had not the imme Providence of Almighty God strangely interpoled, had not only felt the difficulties and unquietness of great wealthy condition (which were profitable for his struction) but he had suffered a total deprivation of either by Laban, or Efau, or at least by the neighbour Sheebemites, exasperated by the treachery and cruely his two Sons Simeon and Levi.

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Upon these and many more Considerations, it is nevident. That a state of mediocrity in externals is to be ferred before an estate of much Wealth, Honor, or Godeur: that of the two extremes Poverey on the one for very great Wealth and Glory on the other; the lamin truth more dangerous and difficult than the some but that of Agur's Prayer, a state of mediocrity, new Poverty nor Riches, but Food convenient for a Macondition, is the most desirable state in this life, and which avoids the difficulty of both extremes.

I would willingly from these Considerations there learn to attain such a temper and disposition of Soul, as be safe and useful for me in relation to all these three Const of Life, which loever of them the Divine Provide

frould fend unto me.

Thereference to a Medicerity, or Such a State of exterde as might be fuitable to the exigence and nature of condition in this life; I should make such a state choice, and not my trouble, I should with all Thankness acknowledg both the Goodness, and Wisdom of mighty God, in giving me fo competent, and fofate a dition; that hath by his Providence delivered me from difficulties, and inconveniences, and dangers, and potations of both extremes, namely, great want, and wealth: and I shall bear my lot, not only with great mence and Quietnes, but with great Contentation and lankfulness. vigilance and attention, that I be not

In reference to an eftate of Want or Indigence : If it ald please the Divine Providence to appoint that conon to me, I should nevertheless comfort and support felf with fuch Confiderations as these: 1. Though condition be narrow and necessitious, yet it is that, fold, hath appointed to me; I will therefore bear it with hience and Refignation. 2. Though it be an estate of agence and narrowness, yet it is such as affords me my Family life and subsistence, though not without men pains and difficulty; It might have been worle, and may please God to make it better, when he seeth fit; I therefore bear it with Contentedness, as well as Pa-Though my state be very narrow and punch yet it is possible much more safe, than an estate of ideur and Affluence: my Account is the less my ptations not so dangerous; my Cares fewer : by Tons of Dependance upon God, of Humility and Lowof mind, of Temperance and Sobriety, of Connof the World, of Valuation of Eternity and Proon for it, are better learned in this extreme than in the : I shall therefore endeavour to improve the opporities, even of this hard condition, and bearr it not with Contentedness, but Thankfulness.

3. In reference to an effate of Redundance and Afflice of externals, an estate of Wealth and Plenty, of Ho and Grandeur, of Power and Anthority and Pren nence; I will confider, 1. That this is an estate fall Temptations, and Temptations of the greatest Size the most dangerous nature; as, Pride and Insolence & getfulness of God, Luxury, Intemperance, Carnal C fidence and Security, Contempt of others, and infe more; and if any of these get the advantage, they do me more mischief, than all my wealth will do good 2. Therefore I will learn and exercise very vigilance and attention, that I be not cheated into Temptations. 3. I will take a true estimate of the Wo and of all these goodly Appearances that I am atter with from it; and I will not take my measure and mate of them by common opinion of the World, their fplendid outfide, but I will look more strictly them, and find whether they are not uncertain, decen things; what stability there is in them; what goods will do me after death; what quietness or tranquility mind they will give me, or rather take from me; ther they have in themselves any real influence to me me better or wiser. 4. Upon these Consideration if I find, as find I shall, that they have not that real wor in them that the vain World imagines, I will not let Heart upon them, nor lay any confidence upon the nor lay out much of my love unto them, nor any go efteem for them. 5. I will let my heart to a true and rious confideration of those durable Riches, and Gla and Honor that our dear Lord hath provided for us int life to come; and that Eternal weight of Glory will in nitely out-weigh all the Wealth, and Honour, and Go that I do or can enjoy in this World. 6. And upon the confideration also I will rectifie my judgment concerns this World, and the greatest Glory of it, and thereby bituate my felf to a low efteem of the wealth I have, can have, and let up my hopes and treasure in more not

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and durable Enjoyments. 7. I will confider I am but a sward when all is done, and the greater my wealth or mour is, the greater my accompts must be, and the ore difficult to keep them fair. 8. That in as much as im but a Steward, I will be very careful, that my management of my Trust may be such as will bear my Lord's seru-

I will not employ my Stock of wealth or honor to dishonor of my Lord, in riot or excess, in vanity or pression; but will do as much good with it as I can, acting to the trust committed to me, that I may give a stand fair and comfortable account of my Stewardship hen my Lord and Master calls for it. 9. That in as much those very externals are in themselves blessings if well-noloyed, though not the blessings of the greatest magnite; I will with all Humility and Thankfulness acknowled the Divine Bounty to me, in trusting me with indance, and will employ it to his Honour.

### Seneca Thyest. Act. 2.

STet quicunque volet potens
Aulæ culmine lubrico:
Me dulcis saturet quies;
Obscuro positus loco,
Leni perfruar otio;
Nullis nota Quiritibus
Ætas per tacitum fluat.
Sic cum transsevint mei
Nullo cum strepitu dies,
Plebeius moriar senex,
Uni mors gravis incubat,
Qui notus nimis omnibus,
Ignotus moritur sibi.

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b Enjoyments 7. I will confider I am and a Seat Of Courtly Grandeur, and become as great As are his mounting Wishes as for me, Let sweet Repose, and Rest my portion be ; Give me some mean obscure Recess; a Sphere Out of the Road of Bufinels, or the fear of falling lower, where I fweetly may My felf, and dear Retirement still enjoy: Let not my Life, or Name, be known unto The Grandees of the Times, toft to and fro By Censures, or Applause; but let my Age Slide gently by, nor overthwart the Stage Of Publick Action; unheard, unfeen, And unconcern'd, as if I ne'er had been. And thus while I shall pass my filent days In shady Privacy, free from the Noise And bufles of the World, then shall I A good old Innocent Plebeian dve. Death is a meer furprize, a very Snare, To him that makes it his lifes greatest care To be a publick Pageant, known to All, But unacquainted with Himself, doth fall.

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## MORAL and DIVINE

HIL. iv. II. For I have learned in whatforver estate I am therewith to be content, which has tend to the condition or allished of pov

Here are Three Excellent Virtuel which especially refer to our condition in this life, and much conduce to Safe and Comfortable passage through them.

I. Equality of Mind, or Equanimity.

2. Patience.

2. Contentedness.

1. Equality of Mind, or Equanimity, is that Virtue which es both to Prosperity and Adversity, whereby in all inditions of that kind we carry an even and equal temneither over-much lifted up by Prosperity, nor overch depressed in Adversity.

Patience properly refers to croffes, disappointment, thions, and advertity, whereby we carry a quiet and missive mind, without murmuring, passion, or disof friends, poverty, reproach, difgrace, or the like.

3. Contentation; which differs from Equality of min because that respects as well prosperity as adversity, only advertity; and in fome respects differs also from h tience (though this always accompanies it.) 1. In the tent of the object, for Patience respects all kinds of ction; Contentedness, in propriety of speech, relati principally the affliction of want or poverty. 2. Is act it self, for Patience, in propriety of speech, implied a quiet composed toleration of the evilness of administration of the evilness of the evilness of administration of the evilness of fity, but Contentedness imports somewhat more, name not only a quietness of mind, but a kind of chemi free submiffion to our present condition of adversity, ready compliance with the Divine Providence, and effect, a choice of that state wherein the Divine Dife fation placeth us, as well as in bearing it.

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Thele, though they may in strictness give a distinct between Patience and Contentation, yet we must obler that Contentation is never without Patience, thought fomething more: and that in the common acceptant and latitude of the word, Contentation doth not only tend to the condition or affliction of poverty, but en to all other outward afflictions reached to us by the infi ing or permitting hand of Divine Providence: and this large acceptation I shall here apply and use it

Content therefore, in its large acceptation, is not only quiet and patient, but also a free and chearful closing that estate and condition of life, which the Divine D penfation shall allot unto us, whether mean, or poor laborious and painful, or obscure, or necessitous, or sich or unhealthy, or without friends, or with loss or able of friends, or any other state that seems ungrateful too natures or disposition. For we need not apply this li tue to a state of high prosperity in all things, where (though Men are not ordinarily contented) yet they be but small temptations to discontent from the state # wherein they fo are, northing the ni , ningly to analoge thre seifmends, poverty, reproach, diferace, or the like,

This lesson of Contentation was learnt by this Apostle, which imports these things: I. That it is a lesson that possible to be learned, for the Apostle had learned it. 1. That it is a lesson that requires something of induary and pains to acquire it, for he learned it before he atrained it. 3. That it is a lesson that deserves the learning, for he speaks of it, as of a thing of moment and great use, well worth the pains he took to attain it. And the truth is, it is of fo great importance to be learned, that without it we want the comfort of our lives, and with it all conditions of life are not only tolerable, but comfortable. And hence it is, that this excellent Apostle doth very often inculcate and press and commend this lesson in many of his Epistles. I Tim. 6. 6. Godlines with contentment is grat gain. Heb. 13. 5. Let your conversation be without comonines, and be content with such things as ye have; for he but faid, I will not leave thee nor for fake thee. Again, I Tim. 6.8. And having food and raiment let us be therewith content.

I shall therefore set down these Reasons, that may persuade and encourage us to contentation with our condition, and likewise to patience under it; for patience and contentation cannot be well severed. And the Reasons are of two sorts; I. Moral, 2. Divine and Evangelical. Neither shall I decline the use of Moral Reasons, considering how far by the help of these, many Heathens (that had not the true knowledg of God revealed in his word and Son) advanced in the practise of these virtues. The

Moral Reasons therefore are these:

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1. Very many of the external evils we fuffer are of womehoice and procurement, the fruits of our own follies and inadvertence and aversenes to good counsel: And why should we be discontented, or impatient under those evils which we our selves have chosen, or repine because these trees bear their natural fruit?

2. The greatest part of evils we suffer are of that naure and kind, that are not in our power either to prevent

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sure, as fickness, death of friends; and of absolute ne ceffity, the more Relations any Man hath, the more evil of this kind he may fuffer: And can we reasonably expect that the very natures of things should be changed to please our humours? Again, some come from the hands of Men, that it may be are more powerful, more fubil and malicious: Why should we discontent our selves, or be impatient, because others are too strong for us? Others again come by occurrences natural (though disposed by the hand of the Divine Providence) as loffes by from and tempefts, by unfeafonable weather, by intemperateness of the Air or Meteors: Can we reasonably exped that the great God of Heaven and Earth should after his fetled Laws of Nature for the convenience of every fuch little Worm as you or I am ? It may be that from or intemperate feafon, that may do you or me fome prejudice, may do others as many and as good, or it may be more and better a benefit; that Wind that firikes my Ship against the Rock, may fetch off two or more from the Sands. Let us be content therefore to fuffer Almight God to govern the World according to his Wisdom, and not our Will, though it may be a particular detriment to you or to me; or if we repine against it, we must not think thereby to obtain our own wills.

3. The texture and frame of the World is such, that it is absolutely necessary, that is some be rich and powerful, or great, or honourable, others must be poor, and subject, and ignoble: If all were equally powerful, there would be no Power nor Government, because all would be equal; if all were equally rich, it would be but only nominally, indeed none would be rich, but all would be poor, there could be no Artificer's, no Labourers, no Servants. Since therefore it is of necessity, in the order of the World, that some must be poor, or less rich or powerful than others, why should I be so unreasonable, or unjust, to desire that lot of poverty or lowness of condition should be another's and not mine? Or why should

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not I be contented to be of the lower fort of Men, fince the order of the World requires that fuch fome must be?

4. Let any Man observe it whiles he will, he shall find that whatfoever of worldly advantages any Man doth most plentifully enjoy, and most Men most greedily defire, of necessity he must thereby have more crosses and af-Millions. A Man defires many Children, Friends, Relations; the more he hath of thefe, the more mortal dying comforts he hath; the more he hath that must be fick. and fuffer affliction, and die; and every one of these affictions or losses in a Man's Relations, are so many renewed afflictions, and croffes, and troubles to himfelf. A Man defires Wealth, and hath it; the more cares and fears he hath; and the more he hath, the more he hath to lofe, and of necessity he must have more losses the more he hath; as he that hath a thousand Sheep, must in probability lose more in a year than he that hath but forn: And besides, Wealth is the common mark that evem Man shoots at, and every Man will be pulling somewhat from him that hath much, because every Man thinks he hath enough for others as well as himfelf. Man defires Honour, Power, Grandeur, and he hath it: but every Man envies him, and is ready to unhorse him : and a finall neglect, reproach or misfortune firs closer to sicha Man, than to a meaner Man; and the more of Honour or Power he hath, the more of fuch breaches he shall be fure to meet with. A Man defires long Life, and accordingly enjoys it; but in the tract of long Life. aMan is fure to meet with more Sickness, more Croffes. more loss of Friends and Relations, and over-lives the greatest part of his external comforts, and in old Age becomes his own Burthen.

f. If a Man desires much Wealth or Power, and enins it, yet it is certain so much the more thereof he with, so much the less others have; for he hath that with might otherwise be divided among many: Why direstore should a Man desire it, or discontent himself. if he have it not, fince what he thus enjoys is with another's detriment and loss, who would have a shareing if he had it not alone? And why should I cover that, or be discontented if I have it not, since if I have it.

shall procure the like discontent in others?

6. It is certain in the course of the World, there are and must be a greater number of Crosses and Troubles, and of greater moment than there are of External Comforts nay, there is scarce any comfort that any Man hath, but like Jonah's Gourd, it hath a Worm growing at the root of it, which doth not only wither the comfort it felf, but most times creates greater trouble and forrow, than the comfort itself hath good if entirely enjoyed A Man hath many Children, it may be they are all very good and hopeful, yet they are mortal, and if they die, the death of fuch a Child is fo much the more grievous, by how much the more good and towardly he was. But if any of them prove vicious, foolish, and naught, by how much a Child is nearer than a Stranger, by so much the more his vices give trouble, forrow, and care to his Parent: So that in all worldly things, the stock of Trouble is greater three to one, than that of Comforts; 6 true is that of fob, a Man is born to troubles as the sparks fly upwards. Why therefore should a Man fink into discontent, because the World doth but solitum obtiners, and follow its own natural complexion and state?

7. We are generally greatly mistaken in the nature of Good and Evil, and have not the true measures of it. That is truly relatively Good which makes a Man the Better, and that truly Evil in its relative nature, which makes a Man the worse. If Prosperity and Success make me Thankful, Watchful, Charitable, Beneficent, then is Prosperity good to me, for it makes me better; but if it make me Proud, Haughty, Insolent, Domineering, Vain-glorious, it is Evil to me. If Adversity make me Clamorous, Murmuring, Envious, Spightful, Injurious, then 'tis evil to me; but if it makes me Humble, Sober, Patient, then 'tis

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good to me. And let any Man impartially take the meafire of the very same Man, or divers Men in each condition, he shall find ten to one receive more mischief by Profestivy than by Adversity. Why should I then not content my felf with that condition which is more fafe me, and makes me the better Man, though not the

richer or greater?

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Which is but a farther explication of what is faid ment before. It is certain, that a good Man is like the Elien, it turns Iron into Gold, and makes the most four condition of life not only tolerable, but useful and convenient. If I be fuch, I mould and frame my worst condition into a condition of comfort and contentment by my Patience and Contentation. Why should I then be discontented with my Condition, fince by the Grace of God I am able to make it what I please? If I can content my felf with the good temper and disposition of my own Heart and Soul, I have no reason to be discontented with my condition, for if I find it not good, I can make it fuch by the equality, patience, and temper of my own Mind: And that the Mind is the principal matter in Contentation or Discontent, we need no other infance, than that of Abab and Haman; the one a great King, the other a great Favourite of a mighty Monarch. fall of Wealth and Honour; yet a Coverous Mind in one and a Proud Mind in the other, made the former fick for a little foot of ground, and the latter grew to fo high a degree of discontent for want of the Knee of a poor few, that withered all his Enjoyments, I Kings 21. c. Heft. c.12. 9. Discontent and Impatience galls a thousand times were than the Croff or Affliction doth. We owe more of the evil of croffes, troubles, and afflictions, to the unquier, restless, impatient distemper of our Mind, than to them. We are like Men in a Fever, that infinitely increase their hear by their toffing and tumbling, more than if they lay ftill, and then they complain of the uneafiness

of their Bed: Like the Prophet's wild Bull in a Net, we

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entangle and tyre our selves worse with our struging than if we were more patient and still; or like the sha it is not broken by the Rock, but by its own violent mo tion against it. Why then should I discontent and disquiet my self with my condition, when I make it and me

felf thereby worse and more uneasie?

ny Condition the more uneasie, so it no way conducted in my research from it: For since I cannot be so brutish as a think that the occurrences which befal Men are without a Divine Conduct, so it is certain, that all his Dispenditions are Wise, and directed to a Wise End, and ever Afflictions themselves have their errand and business make Men more humble, watchful, and considerate. I correct my Child for his fault, and he continue fill more stubborn, I shall correct him longer, till he reun to his submissiveness and duty. Why then should I dicontent my self, and be imparient under my affliction, when it is not only vain and fruitless, thereby to expect deliverance, but in all probability the likeliess way to keep me still under it?

II. As thus, my condition is not amended, but made the worse, more severe, and lasting by my impatience and discontent, so Patience and Contentation will give me these great advantages: I. In all probability it will shorten my Affliction, because it hath obtained its effect and end and the message it brings is duly answered. 2. But howsoever it will make it infinitely more easie, the kis I struggle under it. 3. And, which is the best of all, it gives me the Possession of my own Soul, internal peace and tranquillity of Mind, a kind and comfortable feren ty of Spirit: I remain Master of my passions, of my intellectuals, of my felf, and am not transported into ano ther thing, than what becomes a reasonable Man: though there be ftorms and tempests and rolling Seas without me, yet all is calm and quiet within. Contentation and Patience renders my outward condition of little conto possess and enjoy my self, my virtue and goodness, and the attestation of a good Conscience.

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is ten to one, that I have somewhat that many as good, if not better, want. It may be I want Wealth, yet I have Health; it may be I want Health, yet I have Children that others want. I will learn Contentment by confidering others wants and my enjoyments, and not learn Discontent from others enjoyments and my own wants.

These be the Moral Considerations, and truly they be ofgreat weight, moment, and use; and, as I said, carried the Heathen a great way in the Virtues of Contentation and Patience: But yet they oftentimes sailed, and were too weak to compose the Mind under a storm of rosses, losses, and afflictions; and therefore Almighty God hath furnished us with a more excellent way, which lets me into the Second Consideration, namely the Divine and Evangelical belps to Patience and Contentation: Their number will not be so many as the former, but their weight and efficacy greater, and they are such as these:

1. The worst I here suffer is less than I deserve; and the least that I enjoy is more than I can in justice expect, it is the gift and bounty of God: I have therefore reason to be content and thankful for the least Mercy; and the patient and quiet under my greatest Evil.

a. There is no affliction, cross, or condition of life, but is reached out to us from the Hand or Permission of the suff glorious Soveraign of all the World, to whom we one an infinite subjection, because we have our Being from him: and therefore it is but just and reasonable forus to content our selves with what he is pleased thus winsist: And the greatest Cross or Affliction of this life, is not answerable to his Bounty and Goodness in giving us a Being,

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3. He is not only the absolute Soveraign of us, and all the World, but he is the most Inst and Wife Governourd it, and all Men, and all the Difpensations of his Govern ment are directed to most Just, Wife, and Excellent Ende And therefore we have all imaginable reason, not only patiently to submit, but cheerfully and contentedly is bear any condition that he dispenseth, and, with an in plicit Faith, to refign our Wills to his, as being affured it infinitely more Wife and Just than ours. Sometimes the are the Acts of his Justice to punish us for some past of fence; but always the Acts of his Wisdom, either to to us, or reclaim us, to prevent us from worse evils to amend us, to make us more humble, watchful, du ful, circumfpect; to draw us off from too much reftime on the World; to make us bethink our felves of our Duty, and returning to him by Repentance, Faith and Obedience, mail sax a morn of the web sanding of the head

A. He is not only a Wife and Just Governour, but a most mercifal and tender Father; and one that out of very Faithfulness, Love, and Goodness, corrects us, as a Fether doth his Son he entirely loveth: and upon this account he may rest affured, r. That he never afflicts, as sends, or permits any Gross to fall upon us, but it is for our everlasting, and many times for our temporal goods. That no Gross or Affliction shall lie longer or heaven upon us, than is conducible to our good: 3. That he doth, and will always, send along his Staff with his Rod, his Grace with his Affliction, to tutor and instruct us, to support and comfort us; and if we find not this support in our greatest Affliction, it is not because it is wanting to us, but because we are wanting to it, to lay hold upon it, and improve it.

5. For our farther affurance of his Love to us, and care of us, we have the word of the great Monarch of the World, the Mighty, Faithful, and All-fufficient God

I will not leave thee, nor forfake thee, Heb. 13.5.

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M. He hath given us the greatest pledge of his Love and Goodness, that the most doubting or craving Heart whe World could ever desire; his Son to be our Sacrifice; and how shall he not with him give us all things

reedful, ufeful, and beneficial? Rom. 8. 32.

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This Son of his he made the Captain of our Salvation, diver he made him a Man of forrows, and acquainted in grief, Ha. 53.3, and made perfect by fufferings. His 2. 9, ro. And this Son of God did bear, not only Patience, but with Refignation and Contentation ofMind: Mat: 26.39. Not as I will, but as thou wilt: 12. 50. I have a baptifm to be baptized withal, and I fraitned till it be accomplished? and when all was done, fefus, that was made a little lower than the ligels, for the fuffering of death, was crowned with a Death for every Man. For it became him, for whom are Athings, and by whom are all things, in bringing many Smite Glory, to make the Captain of their Salvation perfect though sufferings, Heb. 2.9. and this was done, (befides that Expiatory Sacrifice thereby made for us) for thefe Amrable ends: 1. That we might fee before us, the odinary method of the Divine Dispensation, his own Bernal Son, that knew no fin, yet was made a Man of frows: and then, why should we, poor finful Men, get to be exempted and privileged more than the lernal Son, in whom God from Heaven Proclaimed infelf well pleafed. 2. That we might have an exambefore us: He, that is made the Captain of our Salmion, was likewife to be the common pattern and image recent all his Disciples and Followers are to be conmied, both paffively and actively ! he was exhibited as First born among many Brethren, the common image. wording to which all his Disciples and Followers thould beenformed, Rom. 8. 29. As he was made perfect by merings, fo must we; and as he through a vale of Sufings paffed into Glory, fo must we; that if we suffer with

with him, we may be glorified with him: He was en bited, as the common Standard and Pattern of a C ftian's condition, in the lowest estate that can befal be in this Life: and furely we have reason to be conten to be conformed, and subject to the condition of the C tain of our Salvation. 3. That as he was thus exhibit as a passive example of our conformity, so he became active example for our imitation; full of quietnesson posedness, submission, patience, and contentation, to go us an Example, I Pet. 2. 21. and to imprint upon us same temper and frame of Mind, Phil. 2. 6. that while we behold his example, we may, by a fecret fympathy be transformed, as it were, into the same mould an image. 4. That we might have this great pledge and furance, that he who once lived in this World, and he experience of the difficulties and troubles of it, and now translated to the right hand of the glorious Major of God, and hath the prospect of all our wants, and need and forrows, and troubles, and fufferings, and of the grees of ftrength we have to bear it, and hath the plan tude of power to support, to strengthen and deliver Ifay, that we may be affured, that he is a merciful a faithful High Prieft, fensible, and compassionate of condition; Heb. 2. 18. For in that be birefelf bath fuffent being tempted, he is able to succour them that are tempted

Thus it hath pleased the goodness of Almighty God (who knows our frame, and considers that we are led dust) to use as much includence and compliance, as possible for a most tender Father to his weak and from Children; That since he knows, Affliction and Cross are as necessary for us as the very best of all our Bissings, yet he gives us all the helps and supplies that an imaginable, with the greatest suitableness to our nature to make them easie, supportable, and profitable; and bear us up to bear them, with the greatest patience as contentation. We cannot be without them, for them are very apt to grow proud and secure, felf-conceints

infolent

polent, to fet up our rest, and be building of Tabernacles here, to dread and sear death beyond all measure
and order, and to be utterly unprovided for it, to be desinue to take our portion in this life, and to make our
Heaven on this side death; as the two Tribes desired
their lot on this side forden, because they found it convesent. (Num. 32.) And though we cannot well be withset them, yet we stand in need of daily helps to bear
them patiently, contentedly and profitably; and we are
accordingly, by the Divine Goodness, surnished with

bebe fuitable to our condition and frame.

The second secon

is all the Afflictions, Croffes, and Troubles in this life, me managed by the Wife Providence and Government the most Wife and Mercifal God, and have their voice, and, and message from him to us, (Hear the Rod, and that bath appointed it: ) So, he hath given us the inmable Jewel of his Word, to expound and unriddle felves under them; how to improve them all for our inual and everlasting good; how with patience and heerfulness to undergo them; how to be drawn the mer to God by them. And to this end he hath given most Divine and Wise Counsels touching them; great rance of his love, goodness, and the light of his counmance, to carry and conduct us with comfort and dendence upon him in them; and hath given us admira-Examples, which are fo many Commentaries and Exfitions upon them, and to shew us what he means and nds in them and by them: As the Examples of the Church and People; the Examples of his best s and Servants, and their fufferings, and the reasons them, and their deportment under them, and wherein failed, and wherein they benefited by them; as Abra-, feb, Mofes, David, Hezekiah, fofiah, and all the Apoand Primitive Christians: in whom we may with at clearness and satisfaction observe how much adage they got by their afflictions; what loffes they were

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were at by their peevifhness, frowardness and discontinuity afflicted conditions, what comfort, satisfaction and benefit they attained by their patience, quiette equality of mind, voluntary submission to the Disprovidence, and Contentation with their Estates, thou never so troublesome and uneasie.

But above all the Bountiful God hath brought A and Immortality to light through the Gospel: He h given us the clearest conviction imaginable that World, and our Life in it, is not our principal End Scope, but the place of our Pilgrimage, at best our ! not our Home; our place of trial and preparation for better State: He hath shewed us that it is but our fage, and fuch a paffage as must and shall be accomp nied with afflictions, and it may be, with persecution evil Men, evil Angels, evil Occurrences: that it is place of our warfare; a troublesome and tumultuo ftormy Sea, through which we must pass before we com to our Haven: that our Country, our Home, our placed rest and happiness, lies on the other side of death, when there shall be no forrow, nor trouble, nor fears, nor day gers, nor afflictions, nor tears, but a place of eternal in unchangeable comfort, fulness of most pure and uninter rupted pleafures, and that for evermore: that through many tribulations and afflictions we must enter intothe Kingdom, as his ancient People entred into their Cana through a Red Sea, a tirefome and barren Wildernel flery Serpents, wants, enemies, and uninterrupted da gors and difficulties : that our light afflictions, which a here but for a moment, work for us a far more exceeding Eternal weight of Glory, 2 Cor. 4. 17. Our afflictions and inconveniences in this World, I. Are light in comple rifon of that exceeding, far more exceeding weight of Glory: 2. As they are but light, fo being compared with that eternal weight of glory, they are but for a moment: The longest Life we here live is not ordinarily about threefcore and ten years, and though the more trouble fome

ome and uneasse that life is, the longer it seems, yet compared with the infinite Abyss of Eternity, it is but a moment, yea less than a moment, if less can be, yet such is the longest stay in this Life if compared with Eternity.

And the gracious God hath presented this greatest, and most important truth to us, with the greatest Evidence and Assurance that the most desponding and suspicious can defire. 1. He hath given his own Word of fruth to affure us of it. 2. He hath given his own Son. mical it unto us, by the most powerful and convincing ridence imaginable; by his Mission from Heaven on purpose to tell usit; by his Miracles; by attestations from Heaven; by the laying down his own Life in witness of it; by his Resurrection and Ascension; by the miraculous Miffion of his Holy Spirit visibly and andibly. Again, 3. He hath confirmed it to us, by the Doctrine and Miracles of his Apostles; by their Death and Martyrdom; as a Witness of the Truth they mught; by the numerous Converts, and Primitive Chrifians, and Godly Marryrs, who all lived and died in this Faith, and for it; who made it their choice rather to fifter afflictions with the People of God, than to enjoy depleasures of Sin for a season, declaring plainly that they fought a better City and Country, that is, a Hearealy, Heb. 11. 15, 25. and this Country, and this Cry they had in their Eye, even while they lived in this mublesome World: And this prospect, this hope, and expectation, rendred this lower World of no great value w them, the pleasures thereof they esteemed but low and little, and the troubles and uneafiness thereof they ddundergo patiently, cheerfully, and contentedly; for they looked beyond them, and placed their hopes, their treasure, their comfort above them. And even whiles they were in this Life, yet they did, by their faith and hope, anticipate their own happiness, and enjoyed by faith, even before they actually possessed it by fruition; for Faith usbe substance of things hoped for, Heb, I I, and makes those things

things present by the firmness of a found persual which are in themselves future and to come.

And this is that, which will have the same effect were, if we live and believe as they did; and be but sin ly, and soundly perswaded of the truth of the Gossethus admirably confirmed unto us. This is the victory sovercometh the world, even our faith, Heb. 10.38. The shall live by faith, 2 Cor. 5.7. We live by Faith, a not by Sight; and excellent is that passage to this pupose; 2 Cor. 4. 16, 17, 18. For which cause we faint but though our outward man perish yet our inward man in newed day by day. For our light afficition, which is but so moment, worketh for me a far more exceeding and etcoming to Glory. While we look not at the things which seen, but at the things which are not seen; for the thing which are seen, are ternal.

And therefore, if we do but feriously believe the mit of the Gospel, the truth of the life to come, the best a ternal things of this World will feem but of small me ment to take up the choicest of our defires or hopes, and the worst things this World can inflict will appear to light to provoke us to impatience or discontent. Hether hath but Heaven and everlasting Glory in prospect, and a firm expectation, will have a mind full of contentation in the midft of the lowest and darkest condition here of Earth. Impatience and discontent never can stay long with us, if we awake our minds, and fummon up our faith and hope in that life and happiness to come. Sudden passions of impatience and discontent, may like cloud arise and trouble us for a while, but this faith, and the hope rooted in the Heart, if firred up, will, like the Sun, scatter and dispel them, and cause the light of patience,

And as we have the hope of Immortality and Blef fedness set before us, so the Means and Way to attain it is easie and open to all; no Person is excluded from it,

Contentation and Comfort to shine through them.

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hat willfully excludes not himfelf, Ifa. (1. 1. To every sthat thirfeeth, come ye to the waters, and he that bath money, come ye, buy and eat without money and without money, compared to money, compared to me and yourse of life freely. Mat. 11.28. Come unto me and yourse of life freely. Mat. 11.28. Come unto me and yourself labour and are heavy laden, and I will give you rest. It was the great nice. Rev. 22. 17. Whosover will, let him take of the sers of life freely. Mat. 11.28. Come unto me all ye casion why God made Mankind, to communicate everway that Happiness, it was the end why he fent his Son to the World, to restore Mankind unto it. And as the my is open to all, so it is easie to all; his Yoak is easie and his Burthen light. The terms of attaining Happines, fincerely endeavoured, are easie to be performed, by intue of that Grace, that Almighty God affords to all Men, that do not wilfully reject it: namely, to believe te truth of the Gospel, so admirably confirmed; and incerely to endeavour to obey the Precepts thereof, hich are both just and reasonable, highly conducing to bur Contentation in this life, and consummating our Hapand too that and tion in the life to come: And for our encouragement this obedience, we are fure to have, if we defire it, e Special Grace and the Bleffed Spirit to affift us, and merciful Father to accept of our fincerity, and a grasaviour to pardon our failings and deficiencies. So ong aich den the the way to attain Contentation in this life, and Hapmessin the life to come, as it is plain and certain, so it is mand free, none is excluded from it, but it is free and on to all that are but willing to use this means to atuds this

And I shall wind up all this long Discourse touching Contentation with this plain and ordinary Instance. ave before faid that our Home, our Country is Heaven and everlasting Happiness, where there are no forrows, or fears, nor troubles, that this World is the place of our travel, and pilgrimage, and at the best our Inn:

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Now when I am in my journey, I meet with feveral conveniencies; it may be the way is bad and foul weather tempettuous and ftormy; it may be I meet fome rough Companions, that either turn me out of way, or all dash and dirt me in it, yet I content my for all will be mended when I come home: but i chance to lodge at my Inn, there it may be I meet bad entertainment, the Inn is full of Guests, and thrust into an inconvenient Lodging, or ill Diet, we content my felf, and confider it is no other than when have reason to expect it is but according to the comm condition of things in that place; neither am I fi citous to furnish my Lodgings with better accommod tions, for I must not expect to make long stay there, it but my Inn, my place of repose for a night, and not home; and therefore I content my felf with it as In it, all will be amended when I come home. In the far manner it is with this World; perchance I meet wi an ill and uncomfortable paffage through it, I have fickly Body, a narrow Estate, meet with affront a difgraces, lose my Friends, Companions and Relations best entertainment in it is but troublesome and uneat But yet I do content my felf; I confider it is but my ? grimage, my Passage, my Inn; it is not my Country, the place of my Rest: this kind of usage or condition but according to the Law and Custom of the Place, will be amended when I come home, for in my Father House there are Mansions; many Mansions instead of Inn, and my Saviour himself hath not disdained to be my Harbinger; he is gone thither before me, and gon to prepare a place for me, I will therefore quiet and con tent my felf with the inconveniencies of my thort jour ney, for my accommodations will be admirable when come to my home, that heavenly ferusalem, which i the place of my Rest and Happiness.

But yet we must withal remember, that though He ven is our home, the place of our Rest and Happing

wer this World is a place for our Duty and Employment. and we must use all honest and lawful means to preserve our Lives and our Comforts by our honeft care and dilireside: As it is our duty to wait the time till our Lord and Master calls, so it is part of our task in this World given us by the great Mafter of the Family of Heaven and Barth, to be employed for the Temporal good of our Elves and others. It is indeed our principal business to from felves for our everlafting home, and to think of it; boriris a part of our duty and act of Obedience, whiles we are here, to employ our felves with honefty and dilizence in our temporal employments: Though we are not to fet our hearts upon the conveniencies of this life, ter we are not to reject them, but to use them Thankfully and Soberly; for they are bleffings that deferve our Gratitude, though they ought not entirely to take up Again, though Croffes and Afflictions must our hearts. be the exercise of our patience, we must not wilfully choose them, nor run into them. Let God be still the Matter of his own Dispensation, for he is Wise, and hows what is fit for us, when we know not what is fo fit for bur selves. When he sends them, or permits them, our duty is Patience and Contentation, but commonly or own choice is headstrong and foolish.

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helt was the Error of many new Converts to Christianic, that they thought, that when Heaven and Heaven-hemindedness was pressed, that presently they must cast fall care of the World, desert their Callings, and busily and unnecessarily thrust themselves into dangers, that so they might be quit of all worldly care and business, and of Life it self. This the Apostles frequently reprove, and hew the error of it, and that justly: For the truth of tis, our continuance in this Life, and in our honest employments and callings, our thankful use of external blessings here, and our honest endeavours for them; the endeavour to do good in our places, so long as we contime in them; our prudent prevention of external evils,

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are part of that obedience we owe to our Maker, and part of that Exercise or Task that is given us by him b perform in this life, and our cheerful, faishful, diliam convertation herein, is to far from being incompatibles Christianity, that it is part of our Christian duty, aride that fervice we owe to our Maker; and it is indeed the exercise of our patience, and the evidence of a contented mind: for wholoever grows fo weary of the World, that prefently, with froward fonab, he wifhen to die. or throws off all, it is a fign of want of that Co tentation that is here commended; because true Contentation confifts in a cheerful and ready compliance with the Will of God, and not in a froward preference of our own will or choice. It was part of our Saviour's excellent Prayer for his Disciples, John 17. 19. I wa not that thou fhouldeft take them out of the world, but the thou fhouldeft keep them from evil.

The business therefore of these Papers is to let you see, what are the helps to attain Patience and Contentation in this World, that our passing through it may be safe and comfortable, and agreeable to the Willos God, and to remedy that impatience and discontent which is ordinarily found among Men: To teach Men how a amend their lives, instead of being weary of them; and to make the worst conditions in the World case and comfortable, by making the mind quiet, patient, and thankful. For tis the discontented and impatient mind that truly makes the World much more uneasie than

Aftercast Thurste Apolica, a consolita repress, and

encept manner in the blot bald more hones come

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is in it felf.

### AFFLICTIONS

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Best Preparation for them, and Improvement of them, and of our Delivery out of them.

#### Job 5. 6, 7.

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dishough Affliction cometh not forth of the dust, neither doth trouble spring out of the ground: to Man is born unto trouble, as the sparks sly upward.

OB's Friends, though in the particular Case of fob, they were mistaken, yet they were certainly very wise, godly and observing Men; and many of their Sentences were full of excellent and useful truths, and particularly this Speech of Elique, which importet these two useful Propositions.

I. That the general state of Man in this World is a state of Trouble and Assistance, and it is so common to him, to incident to all degrees and conditions of Mankind, that it seems almost as universal, as that natural propension in the sparks to sly upward: No Person of whatheverage, sex, condition, degree, quality, profession, but hath a part in this common state of Mankind: and whough some seem to have a greater portion of it than where, some seem to have greater and longer vicissi-

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tudes and intermissions and allays thereof than other, yet none are totally exempt from it: yea, it is rare to find any Man, that hath had the ordinary extent of the Age of Man, but his Troubles, Crosses, Calamities, Afficions, have over-weighed and exceeded the measure of

his Comforts and Contentments in this Life.

2. That yet those Afflictions and troubles do neither grow up by a certain regular and constant course of Nature, as Plants and Vegetables do out of the Ground neither are they meer accidental and cafual; but the are fent, disposed, directed, and managed by the conduct and guidance of the most Wise Providence of Almight God: and this he proveth in the sequel of this Chapter. And as in all things in Nature the most wise God dothno thing at random, or at a venture, fo in this part of his Providential Difpensation towards Mankind, he doth exercise the same, with excellent Wisdom, and for excellent Ends; even for the very good and advantage of Mankind in general, and particularly of those very Perfons that feem most to fuffer and be afflicted by them; fometimes to punish, sometimes to correct, sometimesto prevent, fometimes to heal, fometimes to prepare, fometimes to humble, always to instruct, and teach, and berter the Children of Men.

And indeed, if there were no other end but thee that follow, This seeming sharp Providence of Almighty God would be highly justified: namely, first to keep Men Humble and Disciplinable, Man is a proud, vain Creature; and were that humour constantly sed with prosperity and success, it would strangely push up this vain humour: Afflictions and Troubles are the excellent and necessary correctives of it, and prick this swelling impostumation of Pride and Haughtiness, which would otherwise render Men intolerable in themselves and one to another. Secondly, to bring Mankind to recognize Almighty God, to seek unto him, to depend upon him: This is the most natural and special effects

of Afflictions, Hof. 5. 15. In their Afflictions they will feek me early. Jonah I. The rough and flubborn Mariners in a frorm, will cry every one to his God. Thirdly. To Tutor and Discipline the Children of Men in this great Lesson, That their happiness lies not in this World, but in a better; and by this means even by the Croffes and Vexations and Troubles of this World, and by thefe plain and fensible Documents to carry Mankind up to the End of their Beings. God knows those few and litthe Comforts of this Life, notwithstanding all the Troubles and Croffes with which they are interlarded, are apt to keep the hearts even of good Men, in too great love of this World. What would become of us, if our whole Lives here should be altogether prosperous and contening, without the intermixture of Croffes and Afflictions? But of these things more hereafter.

Now fince the state of Mankind in this World is for the most part thus Cloudy and Stormy, and that ordinarily we can expect it to be no otherwise, there are these Confiderations which become every wise and good Mind to

acquaint himself with.

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1. What Preparation is fit to be made by every Man before they come.

2. How they are to be received, and entertained, and improved, when they come, and while they are incumbent.

3. What is the best and safest temper of mind when

any of them are removed.

T. Touching the first of these, namely, Preparation before they come; and the best Preparatives seem to be these:

1. A right and found conviction, and confideration of this most certain experimental Truth, namely, That no man whatsoever, how good, just, pious, wise soever, can by any means expect to be exempt from them, but must be more or less subject to Afflictions, of one kind or other, at one time or another, in one measure or another; for

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man is certainly born to Trouble, as the sparks fly upward. And this certain Truth will be evident, if we consider the several kinds of Affliction that are common to Mankind: and herein I shall forbear the Instances which concern our Childhood and Youth, as such, which yet not withstanding are subject to Afflictions, that though they seem not such to Men of riper years, yet are as real and pungent, and deeply & sensibly grievous to them, as those that seem of greater moment to Men of riper years: But I shall apply my self to those Instances which are more evident, and of which those that have the exercise of their reason may be more capable.

Afflictions feem to be of two kinds: I. Such are Common Calamities, befalling a Nation, City, or Society of Men: 2. or more personal, that concern a Man in his

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particular.

1. Touching the former of thefe, namely, Common Calamities, fuch are Wars, Devastations, Famines, Pestilences, spreading Contagions, Epidemical Diseases, great Conflagrations: experience tells us, and daily lets us fee, that they involve in their extent the generality of Men, good and bad, just and unjust, pious and profane: and although the gracious God is sometimes pleased, for ends best known to himself, strangely to preserve and rescue as it were, some out of a common Calamity, vet it is that which I do not know how any Man can promise himfelf, though otherwise never so pious and just, because I find not that any where under the Evangelical Difpenfation God Almighty hath promifed to any person any fuch immunity; and common experience shews us, that good and bad are oftentimes involved in the effects and extremities of the same common calamity: and indeed it would be little less than a Miracle, and somewhat above the ordinary course of the Almighty's regiment of things, to give particular exemption in fuch cases. If a Manreceive any fuch Bleffing from God, he is bound eminently to acknowledge it as a fignal, if not miraculous intervention vention of the Divine Mercy; but it is not that which a Man'can reatonably expect; because, although upon great and momentous occasions Almighty God is pleased not only to give our Miracles, but even to promise them also, as in the justifying of the truth of the Gospel, in the first publication thereof, yet it is not equal for any particular person to suppose, that for the preservation of a particular interest or concernment, God Almighty should be as it were engaged to put forth a Miracle or lattle less

than a Miracle; and the reasons bereof are,

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1. Because under the Evangelical dispensation, the Reward of goodness, piery, and obedience are of another kind, and of greater moment, namely, Eternal happiness and not exemption from Temporal Calamities; if Almighty God grant fuch an exemption, it is of bounty and abundance, not of promise. It is true, under the Old Covenant with the people of Ifrael, their Promises were in great measure of temporal benefits, and the Administranon of that Church, as it was in a great measure Typical, so the Divine Administration over them was usually Miraculous, both in their bleffings, preservations and exemptions: And their was special reason for it; for they were to be a Monument to all mankind, and also to future ages, of a special and signal Regiment; and confequently the obedient might upon the Account of the Divine Promise expect Bleffings and Deliverances, even in publick Calamities that might befall the People ingeneral: But we have no warrant to carry over those Promifes of Temporal Benefits and exemptions to the obedience under the Gospel, which as it is founded upon another Covenant, fo it is furnished with better Promiles.

2. Because the best of Meninthis life, bave sins and failings enow, to justifie the Justice of Almighty God, in exposing them to temporal Calamities; and yet his Morcy, Goodness and Bounty, is abundantly snagnified in reserving a reward in Heaven far beyond the morit of

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their best obedience and dutifulness: So that though are exposed to Temporal Calamities, Almighty God fill remains not only a True and Faithful, but a Liberal and hob Bountiful Lord unto them in their everlasting rewards 2 Cor. 4. 17. Rom. 8: 18. What are light Afflictions, and but for a Moment, in comparison to an eternal weight of Glory? And the latter is the reward of their Obedience under the Gospel, while the former may be possible the punishment or at least correction for their fins.

And therefore, although at the interceffion of Abre ham, the Lord was pleased to grant a relaxation of the destruction of Sodom, for the fake of ten Rightcous, it was an act of his bounty? and fo it was when he delivered Los and his Family : yet he had not been unjust if he had fwept them away in that common temporal calaming because possible the sins of Lot himself might have been fuch, as might have acquitted the justice of God in & doing: For the highest temporal calamity is not dispreportionate to any one Sin: And although he were pleafed in Mercy to spare Lot and his two Daughters, vet neither was he wholly exemped from that great cala mity; for his House, Goods and the rest of his Family,

perished in that terrible Conflagration.

And upon this Confideration, we have just cause to blame two forts of perfons; namely, I. The rath centure of some inconsiderate persons, that are too ready to cenfure all fuch as fall under a common calamity, whether of Fire, Sword, or Pestilence; as if so be they were therefore greater finners than those that escape : the error reproved by our Saviour in the instance of the Galileans, and those upon whom the Tower of Silvan fell. Luk. 13. v. I. 2. fobn. 9. 2. 3. 2. The mistaken apprehension of Men concerning themselves, that upon an opinion of their own righteousness or desert, think themselves exempted from the stroke of common calamities, or are ready to accuse the Divine Justice, if they are not delivered from them. If they truly confidered the just demerit of any fin, and their own fins and failings, they would Total both acknowledge the Justice and Goodness of Jodishe reserve an Eternal Reward of their Obedience, to be be expose them to the worst of Temporal Evils.

a. Concerning Personal Evils, they are of several hids. 1. Such as befal the Body. 2. Such as befal the same. 3. Such as befal the Name. 4. Such as a Man's

riends or Relations.

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Touching the first of these Evils, namely, that bethe Body, they are of two kinds; 1. Some that are 6 epidemical or universal upon all men; such are he particular complexion or temperament of persons, and as are hereditary Diseases, Diseases incident to cerhin Ages, infectious Diseases arising from contagion, urefaction, ill disposition of the Air or Waters. 2. Some Meases are incident unto every Man in the World, If Man lives to a great old age, his very Age is a Difeafe, nd the decay of nature, heat and moisture, doth in me bring the oldest Man to his end; but if he live not .. othe attainment of old age, most certainly as he meet whdeath in the conclusion, so he meets with some Diaccorother that makes way for his diffolution. So that wonthe whole account, though this or that man may ntmeet with this or that particular difease, casualty or flemper, that it may be attacks another, yet as fure she is mortal, so sure shall some disease, distemper, fally or weakness meet with him, that shall bring mothe dust of death. That person therefore that is bieft to the Universal Edict and Law of death, is and the fubject sooner or later to those diseases, sickfes, casualties or weaknesses that must usher in his hath and diffolution. And altho one man may escape dronical disease, another an acute disease: one Man yescape a Contagion, another a Consumption; one mmay escape this disease or casualty, another that, yet feertain it is, that every Man shall meet with some frafe, diftemper or casualty that shall be sufficient to folye his composition, and put a period to his life. 2. Con-

2. Concerning afflictions that particularly concerning a man in his Effate. It is very true that fome are me afflicted in this kind than others. The more Wealthan man hath, the more obnoxious to loffes; and the me any man loves wealth, the deeper the afflictions of nature wounds him . And this is generally true in worldly matters whatfoever ; the more a man's he is fet upon it, the deeper and the more bitter them or affliction is therein. But though affliction in the kind, pinch some closer than others, yet there a very few that totally escape in this kind. The poor Man reckons it his Affliction that he wan wealth; and the rich man is not without his afflictue either in loss of it, or the fear of fuch losses; which can ate as real a trouble as the loss it felf: Fire and his wrack, Envy and Oppression, false Accusations, Robbin a Prodigal Heir, or a false Friend, thousands of fidlike avenues there are to rich men's Treasure; and ther they do actually attach it, and then they cauled row; or they do continually menace it, and to the cause fear. Nay sometimes a rich man hath as greate affliction in his not knowing where or how to dispoled his Wealth, as he that wants it.

3. Touching affliction in the Name : Most certain ly of all things in the World, a good name is most call exposed to the injury of any person; a false accusation or falle report, an action or word misinterpreted. Am hath no fecurity of his Wealth against invalions of thers; but he hath much less security touching his Name because it is in keeping of others, more than of the Ma himself; and it is visible to every man's experience that he that hath the greatest Name is most experience fed to the envy, and therefore to the detraction as calumnies of others; and he that values his name and reputation most, is easiest blasted and deeper wounds by a calumny though really false, than he that hath is the reputation, or he that esseems it lightly.

4. Touching Friends: There are two things that is any

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weethe loss of friends : I. That which come cafual, et very common, whereby either friends becomes eies, or at least grow into neglect; which is someines done by mistepresentarious, false reports, by preslency of factions, by difference in matters of interes, the declination of a man's condition, 2. That which ortain; Death takes away a man's friends and relatimore him for him from them, the more friends and remore half necessary man bath, the more losses of them or in them,
thall necessarily have upon this account: because
the may one of them is subject to all those casualties, that rtein Death takes away a man's friends and relatimay one of them is subject to all those casualties, that an mone of them is subject to, whether an estate, manne, and only, or death, and consequently, the more friends on directions the more crosses, and calamities; for all activities and losses that befal any of my friends are manusicated by me and in a manner made mine; and agreater my number of friends and relations are, the my one of them is subject to the same calamities with a felf, which come in effect mine by participation. per and nearer they are, the more croffes I have. participating theirs : and every bitter Arrow that funds any of them, glanceth upon me, and makes delations I have; and makes them the deeper, by much the nearer and dearer those friends or relatifriends and relations there is a communication of memors and relations there is a communication of while is fuller of croffes than comforts, troubles and Gions of many friends or relations out-ballance and

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In these crosses and afflictions in Body, Estate, these brough nossibly they may not, all together, or in their perfection, at one time, upon one man; yet as no man is exempt from any of them my time by any special priviledge, so sometimes

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they have rollen in together in their perfection, events on some of the best Men that we read of: Witness in great and signal Example of Job, who at one time for red the loss of all his Children, of all his Servants, all his Goods, of his Great and Honourable Esteems mong Men, of his Health; and besides all this, lay and severe afflictions in his mind, and under the imputation of an Hypocrite with his best and judicious friends.

upon all this that hath been said, a Man may, a upon evident reason and experience, ought to conclud That even the most sincere Piety and Integrity of Heat a Life cannot give any Man any exemption or privilege for

Afflictions of some, or indeed of any kind.

And this Confideration alone is Sufficient. I. To file and quiet that murmuring and unquiet, and proud D ftemper that often ariseth in the minds of good M themselves; that are ready to think themselves mu injured if they fall under the Calamities incidents Mankind: whereas the Just and Wife God never gan any promife, or privilege, or exemption from Exten Calamities and Troubles to those whom yet he own his Children. 2. This consideration is sufficient to que the minds of Persons thus afflicted against the commo Temptation, which is apt to arise upon this occasion, w if they were hated or forfaken of God, because forth afflicted: Whereas most certainly the favour or love of God is not to be measured simply by Externals; butte ther the Gospel teacheth us a quite contrary leston namely, That God is pleased to chasten those whom he loveth best. Heb. 12. 3. This consideration is sufficient check the cenforious humour, that is in many, wholk the Barbarians, presently conclude that person or place to be more finful than others, because they suffer more, ir may be, than others. Alls 28. 4. This was the unch ritable, and indeed unreasonable Error of fob's Frie of old, and of many at this time in reference both to publick and personal visitations. 2. The

2. The second good Preparative against Affliction is a frequent practical Supposition, wherewith we are mentertain our felves, even in the time of our greatest Prosperity, That the case may, and probably will be altered mib m; and fo caft our felves as it were into the mould of an afflicted condition. For inftance, I am now in lealth; what if I were now to enter into the valley of the shadow of death, into some acute, or painful, or deferate Difeafe; how am I fitted with patience, refignanon of my felf into the hand of God, contempt of the World? for fuch an estate as this I must come to sooner r later; how shall I bear or carry my felf in it, or under i, were it now upon me? I have now a plentiful Estate, enernal affluence; what, if at this moment, I were beretrofall; either by Fire or Depredation, how were my mind fitted with humility and patience to fubmit to a or, straight, wanting condition? I have now a good Husband, Wife, Children, many Friends that efteem me, indare faithful to me; what if God should in a moment deprive me of all these? what if my dearest Friends hould become my bitterest Enemies, how should I bear welf under these Changes? I have a great name and deem in the World; what if in a moment, a black cloud dinfamy and Scorn and Reproach was drawn over it, nd that I should become a scorn and reproach, with \$20.8. among Children of Fools? yea, Children of Men viler than the earth. How were I fitted with amility and evenness of Mind to comport with fuch a undition, till it pleaseth God by his Providence and mathation of my Innocence, if he think fit, to scatter biblack cloud of Calumny and Reproach, or if not, the quietly under it to enjoy the testimony of a good Conscience and my own Integrity? These and the like lancipations of troubled and afflicted conditions, would bruate and fit our minds to bear them, furnish us in fuitable tempers for them; render them easie to when they come; and keep our Souls in a due state of MESTE

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moderation and warchfulness before they come ! Ash good Martyr Bilney before his Martyrdom, by often ting his Finger into the Candle made the Flames, w he was after to endure, more familiar and tolerable 3. The third Preparative against Affliction and e mitous Scafons, is to reason our selves of from overlove and valuation of the World, and the best thingsit fords. Philosophy hath made some thort Esfay in this fines; but the Doctrine of the Gofpet hath given un more noble and effectual Topicks and Arguments, any Philosophy ever did or can: 1. By giving us and and clear estimate and valuation of this World, and that feems most valuable in it; but this is not all, but By thewing us plainly and clearly a more valuable, or tain and durable estate after Death, and a way of a taining it, with much more Ease and Contentation, the we can attain the most splendid temporals of this World Certain it is, that the weight and firefs of Afflictions in Croffes lies not so much in the things themselves, who we fuffer in them or by them, as in that over-valuation that we put upon those conveniences which Affliction or Croffes deprive us of. When News was brough to that Noble Roman of the Death of his Son, it was a great pitch of Patience that even the Moral confide ration wrought in him, Novi me genniffe mortalem; though perchance, it was not without a mixture of Stoical vainglory. We fet too great a value upon our Health, ou Wealth, our Reputation; and that makes us unablew bear, with that evenness and contentedness of mind, the loss of them, by Sickness, Poverty, Reproach. We st too great a rate upon our temporal Life here, because we fer too great a rate upon this World, to the enjoyment whereof this Life here is accommodated and proportioned; and that makes us fear Death, not only as the ruine of Nature, but as that which puts a Period to all our Comforts: Whereas had we but Faith enough to believe the Evangelical Truths, touching our future HappiHappiness, it would make us not define Death, because we might in the time of this Life fecure unto our selves du great and one thing necessary, and it would make anot to sear Death, because we see a greater fruition abeen joyed after it, than all the Glory of this present

World can yield.

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The next Preparative against Afflictions is to keep Her, Innocence, and a Good Confoience before it comes. Sinis the fting of Death, fo it is the fting of Affliction: that which indeed gives the greatest bitterness and ath unto Affliction: and the reason is this, because reakens and difables that part in Man, which must rand support it. This is that which the Wife Man obres, Prov. 18. 14. The Spirit of a Man will sustain his ifirmities; but a wounded Spirit who can bear? which is more than this: It is the Mind and Spirit of Man and principled, that doth bear and carry a Man mough those Difficulties and Afflictions and Infirmities, hold carry and bear those evils, be hurt or wounded, thint or infirm; what is there left in a Man to bear which indeed (should be) our support? Innocence ada good Conscience keeps the Mind and Spirit of a thence and fuffrage and atteftation and support from God of Heaven, to whom a good Conscience can with numble confidence appeal, as Hezekiah did under a Affliction, 1/a. 38, and this access to Almighty God mive new fupplies, fuccors and firength to the Sout, bear it up under very great and preffing Afflictions. on the other fide, Sin doth difable the Soul to bear dion till it be throughly Repented of. 1. Because oth in a great measure, emasculate and weaken the bit of a Man, makes it poor, cowardly and unable to rit felf up under the pressure of Afflictions. 2. It doth great measure obstruct the intercourse between d and the Soul, and that influence that might and

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would otherwise be derived to the Spirit or Mind of Man by the God of the Spirits of all flesh.

Therefore the best preparative against Affliction To have the Soul as clear as may be from the guile Sin : 1. By an innocent and watchful life in the in of our Prosperity, before Affliction attachus: 2. Or leaft, By a speedy, fincere, and hearty Repentance fors committed; and this Repentance to be speedy, be times Affliction is the Mellenger of God to awake Sinner to Repentance, and that Repentance is accept by the Merciful God, yet that Repentance is most kind ly and eafily, and renders Afflictions less difficult a troublesome, which prevents Afflictions, and perform one great end and use of Affliction before it comes. It that hath a Soul cleansed by Faith and Repentance from the guilt of Sin, before the severity of Affliction com upon him, hath but one work to do, namely, to fit him felf with Patience to undergo the shock of Affliction: But he that defers his Repentance, till driven to it is Affliction, his work is more difficult, because it is doubt namely, to begin his Repentance, and to bear his Affliction.

And because in many things we offend all, and the best have their failings and sins of daily incursion, a daily rev sing and examining of our own failings, and renewing of our Repentance for our daily faults and singular use to render Afflictions easie, because reputance cleanseth the Soul, and renders a man in God'sac-

ceptation as if he had not offended.

C. The next Preparative against

5. The next Preparative against Affliction is to gain an Humble Mind. When Affliction meets with a proof heart, full of Opinion of its own worth and goodness, there ariseth more trouble, and tumult, and disorded, and discomposure in the contest of such a heart against the Affliction, than possibly can arise from the Affliction its self; and the strugling of that distemper of price

with the Affliction galls and intangles the mind more than the severest Affliction, and renders a man very unsit for it and unable to bear it. Isa. 15. 20. The Proper describes it, her Sons at the head of every street were like a wild Bull in a Net. But on the other side, as humble, lowly mind, is calm and patient, and falls with ease upon an afflicted condition; for the truth is, the great evil of suffering is not so much in the thing a Man suffers, as in the mind and temper of spirit of the Man that meets with it; an humble mind is a mind right-typepared with the greatest facility to receive the shock of any Afsliction, for such a mind is already as low as

Affliction can ordinarily fet it.

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gain roll reft, der, aint And certainly, if any Man confider aright, he hath many important canfes to keep his Mind always humble; I. In neffect of Almighty God, the great and glorious King of steven and Earth, whom if a Man contemplate, he will got his mouth in the dust, acknowledge himself to be but a poor worm, and therefore unworthy to dispute the Divine Dispensations, Providences, or Permissions. In respect of himself. He that considers aright himself, its sins and failings and corruptions, will have cause emugh to humble himself, and reckon that he is justly obminus to the severest Crosses and Afflictions. Why doth thiving Man complain? a Man for the punishment of his let Lam. 3. 39. 'Tis mercy enough the Affliction examples a reprehension in it self of the complaint.

ames a reprehension in it self of the complaint.

6. Another most singular preparation against Afflicion, is a steady resolved Resignation of a Man's self to twill and good pleasure of Almighty God, and that upon monds of the greatest reason imaginable. For I. It is smost Sovereign Will; for his Will must be done wheter we will or not: therefore it is the highest piece of slyimaginable to contest with him, that will not, can may not be controlled. It is true we have compliant to pray to him, to deliver us from evil, but when

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we have fo done, we must withal defire that His Wi may be done; this pattern the Son of God hath gine may be done; this patter, if it be possible; let this caput us, Matth. 26. 39. Father, if it be possible; let this caput from me, yet not my will but thy will be done. William the wholes then are therefore fubmic to that will which whether thou or no. thou must, thou shalt endure; for his Will is the most Sovereign Will, the Will of the absolute Monard of Heaven and Earth. 2. As it is the most Sovered Will. fo it is the most Wife Will; what he wills he will nor fimply pro imperio, but his Will is founded uponed directed by a most Infinite Wisdom: and fince thousand not, upon any tolerable account, judge thy Will with than his, it becomes thee to refolve thy poor, narrow inconfiderate will, in the Will of the most Wife God 3. As it is a most Wife Will, so the Will of God is mot certainly the most Beneficent and Best Will. What its fon haft thou to suspect the beneficence of his Will. whose Will alone gave thee thy Being, that he men communicate his Goodness to that Being of thin, which he freely gave thee? It is true, it may be the doft not fee the reason, the end, the use of his Diftent tions, yet be content with an Implicit Submiffion to the fign thy felf up to his disposal, and rest affored it shalls best for thee, though thou yet can't not understand white it means. If he hath given thee a heart to refign up the will unto his, be confident he will never miffead the nor give thee cause to repent of trusting him. It was noble pitch of a Heathen's mind, namely, Epittern, chirid. cap. 78. In quovis incepto bac optanda funt; Du me, o fupiter, & tu fatum, eo quo fum a mobis deftinum; sequar enim alacriter : quod si noluero, & improbuiero fequar nibilominus. Which may be thus better Englished In every enterprize this onght to be our Prayer; Guidemi,0 God, and thou Divine Providence according to thine own pointment; I will with chearfulnes follow: which, if I full decline to do, I shall be an undutiful Man, and yet shall wertheless follow thy appointment, whether I will or not. But Christian

Christians have learned a Reason of a nobler descent, namely, That all things shall work together for good, to the things shall work together for good, to the no greater evidence [of thy love to him] than to make the Will of God the guide, rule, and measure of thise own.

7. I shall conclude with that great Preparative, which indeed the completion of all that is before faid, and ina few words includes all, Labour to get thy Peace with God, through Jesus Christ our Lord: when this in once attained, thou art fet above the love of the World, and the fear of Afflictions, because thou haft the affurance of a greater Treasure than this World can ive, or take away; a Kingdom that cannot be moved; Heb. 12. 28. a hope and most affured expectation that isabove the region of Afflictions, and that renders the greatest and forest Afflictions, as they are, namely light and momentany: And yet because thou art notwithfanding this glorious expectation, yet in this lower region, and subject to passions and perturbations, and fears, the merciful God hath engaged his promise to support thee here under them; to better and improve thee by them; to carry thee through them by his all-fufficient Grace and Mercy: The ftrokes thou receiveft are either managed and directed, or at least governed and ordered him that is thy Father, and that in very love and hithfulness doth correct thee, Plat. 199.75. that hath a leart of compaffion and love to thee, even when he feems this Providences to frown upon thee; that while thou meunder them, will make them work together for thy good, and that will never take from thee those everla-Mercies which are thy portion; that hath all thy Aliftions, Crosses, Troubles, whatever they are or may bounder the infallible conduct of his own Wisdom and lower; And that as on the one fide he will never fuffer te to be afflicted beyond what he gives thee Grace bear and improve, I Cor. 10. 13. fo on the other hand will

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will so manage, order and govern thy light Affliction, which are here but for a moment, that in the end, the shall be a means to bring thee a far more exceeding and eternal weight of Glory. 2 Cor. 4. 17. If therefore the wouldest be soundly armed against Afflictions, and prepared with ease and comfort to bear them, this one thing necessary is sufficient to render thee such, and to see the also with all those advantageous helps before metioned, which will necessarily follow upon this attainment.

II. Secondly, I come to the second general, namely, How Afflictions incumbent upon us are to be received, intertained and improved; and this will be in a great measure supplied by what hath been before said they come, for a mind so prepared and habituated, will be sufficiently qualified to receive and entertain them as becomes a good Man and a good Christian. Nevertheless something I shall subjeyn in order to the bearing and improving of Afflictions while they are incumbed

upon; and they are thefe:

r. It becomes a Man under Afflictions in the fift Place to have a very diligent, frequent, attentive and right consideration concerning Almighty God, that he its God of Infinite Wisdom, Power, Justice, Mercy and Goodness: That he hates not any thing that he hat made, but hath a great love and beneficence to all his Creatures; that he defigns their good and benefit, even in those dispensations that seems most sharp and severe; that if he had not a good will to his Creatures, he would never have done fo much for them as he hath done: that whilest he exerciseth discipline to the children of Men, it is evident they are under his care: that oftentimes there is a greater severity of the Divine difpleasure, in his leaving Mankind to themselves, than in exercifing them with Afflictions: and that he equally discovers the love and care of a Father in his corrections, as (well as) in his more pleasing administra-2, And tions.

in and farther, that Affilitions rife not out of the deft, but are few and managed by the wife disposition and regiment of Almighty God; it is his Providence that fends them, that measures out their kind, weight, communice; and that they are always, as commissioned by him, so under the conduct of his Power, Wisdom and Goodness, and never exceed the line and limits of his Power, Wisdom and Goodness; if he bids them go, they go; if he bids them return, they return if he commands the most tumultuous storms of afficious, peace, be still, there will be a calm. As manimum is never out of the reach of his power to afflict and oract, so it is never out of the reach of his power to relieve and recover.

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That as no man hath an exemption from Afflidions, fo it is most evident that even the best of Men are whited with them, and it is but need they should; for where man is the worse by Afflictions, a thousand are the worfe for want of them, and as many the better by them; and the wife and gracious God that knows our same, better than we our felves, doth for the most an in very faithfulness afflict us. The egresses of the Divine Counsels have ever in them a complication of. wellent ends, even in Afflictions themselves: they are and of Justice oftentimes to punish, and of Mercy to perent diftempers and to heal them; and this is that which our Bleffed Lord bequeathed unto his own People, In the world ye shall have tribulation, John 16.33. other a good Man may have as great cause to suspect his omnintegrity in the absence of them, as in the suffering abate it. For as viciding and house cament

4 That all the Divine Dispensations of Comforts, a Crosses are so far beneficial or buriful as they are received and seed: Comforts, if they make us thankful, sober, sithful, they become bleffings; if they make us proud, ablent, secure, forgetful, they become judgments: affictions, if they are received with humility, patience,

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repentance and turning to God, they are bleffings; if they are received with murmuring, impatience, incorigibleness, they become judgments, and a fore-runn of greater severity.

c. The confequences of all these Considerations to evidently lead us unto these Daties, when ever wear

under the pressure of Affliction, has standard harm

I. To receive it with all Humility, as reached ou unto us from the Hand, or Permission at least of Almighty God. There were a fort of Philosophers that thought it a vertue to put on a resolved contempt of all Croffes and Afflictions; not to be moved at all with them. but to bear them with a front apathy: this is not the tem per that becomes a Christian; it is all one, as if a Child Thould refolve to receive the corrections [of his Father] with a stubborn resolution not to care for them, or to be affected with them; fuch a stubbornness under Affliction renders it unufeful to its end, and commonly provoke the great Lord and Father of Spirits totally to rejection a mind, or to mafter it with fharper and feverer and miltiplied Afflictions, till it yield, and till that uncircumdfed Heart be humbled, and accept of the punishment of its iniquity, Leg. 26, 41.

and without either contesting with Almighty God, charging his Providence with error or injustice, or swelling and storming against the Affliction, or the Divine Dispersation that sends it: This hath two singular Benefits first, it renders the Affliction it self more easie and tolerable; secondly, it is one of the readiest ways to shorten or abate it. For as yielding and humble submission to the Hand of God, so patience and submission of will to the Divine Dispensation are two of the great ends and business of Affliction, which when attained by it, it has performed a great part of its errand for which it was less.

Affliction misses God that afflicteth or permitteth it.

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from his God, either to evil or unlawful means, or to his and hide himself on keep at a distance from him; and ait loseth its end, so it is contrary to its natural effect. a least where it meets with a nature of any understaningoringenuity. In their Affliction they will feek me car-Hof 5 15: God Almighty fends Afflictions like meflengers to call home wandring Souls; and if a Man will hift away, get farther off, and estrange himself more for him that strikes him, he will either send more imorunate messengers, Afflictions of a greater magnime, to call and fetch him, as want and famine did the ming Prodigal in the Gospel; or, which is far worse, let without farther leeking him : Whereas the Man har by Affliction, as it were at the first call, comes home mGod, or gets nearer to him, for the most part pretents feverer monitors, and renders his fuffering more fort, or at least more easie, by drawing near to God the fountain of peace and deliverance.

And if the Affliction befalls such a Man that hath not changed himself from Almighty God; nor departed from him in any greater offences or backslidings, yet Afficion is not without its end or use, even to such a Man. Thou hast walked closely in the duties towards God, hast depended upon him, approved thy self in his sight; yet sit not possible that thy faith, industry, obedience, dependance may be more, more constant, more firm? If amay be, as sure it may be, then though Affliction solicit not thy return to him from whom thou hast not depar-

ud, yet it folicits thy improvement.

4. To Pray unto Gad: and this the most natural effect of Affliction, especially if it be severe and eminent. In the sorm the Sailers call every one upon his God; and the mason is, because in such a season, a Man's own shifts, the help and advice and assistance of friends, and other humane considence appear too weak and inessectual; and therefore the Man is driven to that which indeed is the magness; namely, invocation of Almighty God, P 4

for help, support, and comfort. It is therefore a sign of a desperate mind that will not come unto God in Prayer, at least when Afflictions grind him. And although a Man be not of the number of those that restrain Prayer before God, yet Afflictions naturally will make the Prayer of such a Man more earnest, servent, constant; it sets an edge, and adds life to the Prayers of a praying Man.

5. To a Depend Trust upon God, both for support under the support unde

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6. To be thankful unto God under Affliction, and that upon very great and important motives. 1. Thank ful that they are no worse or greater: Thou hast losses, but yet hast thou lost all at once? Job did; or if thou hast lost all externals, yet hast thou not something thou valuest more than all, namely, innocence, peace with God and thy own Conscience? 2. Thankful that God Almighty rather chooseth to afflict thee, than to forfake thee. As long as Almighty God is pleafed to afflict thee it is plain thou art under his discipline, his care; no Man's condition is desperate to long as the Physician continues his administration; nor is any Man wholly forfaken of God, nor past his care, fo long as he is under Affliction: for it is a medicine that without thy own default will either recover or better thee. 3. Thankful that God hath been pleafed to discover so much of his mind, and design and affections towards mankind in his Word, as to affure his that the measure of his love towards, or displeasure against

al prosperity or adversity; But on the contrary, to the fatherly love are the effects for the fatherly love and the fatherly love and the fatherly love and the effects for the fatherly love and the effects for the effects defure; that they may indeed fomtimes be fympomsofhis anger, but not of his hatred; they may be in forcorrections, but not for confusion : he may correct

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those, whome yet he accounts his Children and resolves to any the first and ways. To put us upon a due search and Examination of the Hearts and Ways. Certainly there is not the best his Man living, but upon a strict and impartial search of infelf may find fuel for Affliction; demerit enough deferve it; somewhat amis, that requires amendfome corruptions growing into exorbitancy; ime errors, that stand in need of Physick to cleanse ion; some budding disorders, that stand in need of medicine to prevent them. It is the great business of Miction, the great message that it brings from God man, is to fearch out and fee what is a miss, what is fective; and to ranfack our Souls and Hearts and ires, and fearch whether there be not fomething ofnive to God.

& To put a man to a double Duty upon this fearch; mely, if upon an impartial scrutiny, thou find thy incience clear from great and wasting Sins, humbly God for his grace, that hath preserved thee from great transgression; but yet humble thy self for thy ofdaily incursion, for thy fins of omission, for thy thes in thy devotions, for thy want of vigilance thy passions, for thy neglect of opportunities of good. As thou hast matter of thankfulness, for coping those greater and wasting fins, which others mir; yet thou haft matter of Humiliation and entance, for those fins that are of a lesser magniwhereunto thy daily inadvertence and humane frailty

frailey renders thee liable, and to fet a ftricter want upon thy felf even in reference to thefe. Again, the other fide, if upon fearch, thou find thy felf gui of any greater fin, which hath not been repented for Affliction brings likewife a double meffage unto then F a mellage of Humiliation and Repentance for the transgreffion; and turning to God, with a perfect re lution of amendment: and a meffage of Gratitude Thankfulness to God, that hath sent this messenger of Affliction to awaken thee to repentance and amendment and hath given thee an affurance of pardon and forgine ness upon thy repentance and amendment, through the All-fufficient Sacrifice of Christ Jesus. So that what ever Person Affliction meets with, it brings withitam ful and profitable meffage from Heaven : If it meet with a Person under the guilt of some great unrepented Si it brings him an errand of Humiliation, Repentance, A mendment and Thankfulness: if it meet with a go Man; fuch a Man as 706, who had the witness of Godin himfelf, that he was a perfect Man and an upright, w it brings him also a message of the like nature, a mess of Gratitude to that God, that hath preserved him in the great transgression; a message of Humiliation a Repentance for his often failings and offences; a melli of advice to proceed with greater Vigilance, and to ale ther degree of Christian Perfection in the whole com of his life.

9. To mean a Man from the love of the World, and a carry up the thoughts and hopes and defires with Country whereunto we are appointed. If all thing went well, even with good Men in this life, they would be building Tabernacles here, and fet up their reft as hopes on this fide fordan, as the Rubenites did in the Country of Bafban, when they found it rich and full God Almighty therefore in mercy makes the World unpleasing to good Men by Affliction, that the may fet the less value upon it, and fix their hope

defires and endeavours for that City which is a

This is the voice of the Rod and of Him that hather the bounted it, which every wife Man ought to hear and the with all Obedience, Submillion, and Thankful And when Affliction hath wrought this effect, its includes it is a great measure ended, and for the most

nie is thereupon cafed or removed.

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Above all the Temptations that befall Good Men in Affithis commonly is that which doth most greatly wail, and doth them the most hurt, namely, when upat diligent fearch they find their Consciences clear any great offences, they are too apt to magnific diffice of the Divine dealing with them, to complain and usage from him. This was fob's fault, and is too to be the fault of good Men, though neither equal dim in their Perfections or Afflictions : which course etheless is, r. Very unjust and unreasonable; for theft of Men have Sins enough to justifie the Justice of din his severest dealing with them; and Corruptions mento grow into greater enormities, which although perchance fee not, yet the All-knowing God fees, in Mercy and with Wisdom prevents, by the Corroand Catharticks of Affliction: infomuch that even tgood Man, when Almighty God opened his ear to coline, faw and acknowledged, and therefore abmed himself in dust and ashes. 2. As it is extremely h, so it is extremely foolish and vain: For as it is the way to remove the Affliction, so when God is ed to remove it in mercy and compassion, it makes an justly ashamed upon his deliverance, of that fold petrishness that he shewed under his Affliction a-Almighty God, who even then had thoughts of and deliverance for him. And this very Confidence on had been enough to have made fob's deliverance full of trouble and shame, for his frowardness in his affliction.

affliction, unless the gracious God in a strange conficention of goodness and gentleness had prevented in a giving so great a suffrage unto his integrity, and cover the errors and passionate excursions of his affliction, a a Father doth the errors and sollies of his Child, but a indulgent commendation, Te have not spoken of me thing that is right, at my Servant Job, Job 42. 7.

And thus far for the carriage that becomes us to have under affliction, and our due improvement of it, to the ends for which Almighty God fends it: by which demighty God receives the Honour of his Soveraignty, his Justice, his Goodness, his Wisdom, his Truth, and Man receives the Benefit of Prevention from Sin, Deliverance out of it, Improvement of his Graces, Perfecting of his Soul, and advancement of his Glory, through the Mercy of God, and his Blessing upon this bitter Cupite Cup of Affliction.

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III. I come to the third General Confideration, namely, that temper and disposition of mind that becomes use have upon and after deliverance from afflictions.

I. Upon our deliverance from afflictions, we ought in a special and solemn manner to return our Humble and Hearty Thanks to Almighty God: to acknowledge him to be the Author of it; to return unto him our humble and ferious Praises, that he hath been pleased to anfwer our Prayer, and hath given us a plain testimony that he hath a regard to us: this is the Tribute that he expects most justly from us. As he in a special manner requires our Prayers unto him, when we are under affiction, so he requires that we should take notice of the Returns of our Prayers, and to pay him the Tribute of Praise upon our Deliverance: Call upon me in the day trouble, I will deliver thee, and thou Shalk glorifie me, Pfal 50. 15. The truth is, when we are under extremities, we are easily perswaded to call to God for deliverance, the very natural preffure of afflictions drives us to him, we know not whither else to fly: But as soon as the Rod ! gone, affilian,

gone, we are dull and backward in returning Glory to det immediately went before: If we or any of our Remon our Tongues ends, that we had a careful or skilful hylician, a firong conflictation, favourable weather, time lucky accident that happened unto us; and the like we are apt to do upon other deliverance: and rarew, or at least not with that fincerity, acknowledge the Mercy of God, and the Hand of God to be that which miled us up. It is true, Means are not to be neglected; a prefumption and tempting of God; but it is the Providence of God that gives us means; and the Blefing of God that makes them fuccessful, that fometimes Meleth poor and weak and unlikely means to produce defired effects : fometimes maketh those very things we allaccidents, that feem to import the very deffruction Man, to be the means of his recovery, and fornemesbrings about the effect without any visible means. We are no less to acknowledg his Goodness and Influme, when we feem to be delivered by Means, than if were delivered by Miracle. It is true, we are apt whiten our thoughts and reafons upon means, because refee them: but if our Eye could be fo opened as the Imphet's servants were, when he saw the Chariots of heinthe Mountain, we should see another kind of Rement and Government, and ordering and disposing of hings than now we fee. Many, if not most, of those smal deliverances, that a Man or a Nation hath, are wought not so much by the efficacy of Means, as by a fuet invisible Hand of Providential Government, which mice not. If therefore thou art delivered from any reat diffress of any kind, in such a manner that thou ant not attribute it to Means, or possibly above or beand Means, the Hand of thy deliverer is more figural and conspicuous; glorifie his Mercy and Goodness: And thou dost obtain thy deliverance by Means, yet fill glorifie

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glorific his Mercy and Goodness, fonit is his Provide that fends Means, his Power and Goodness that seth it to its desired success: the Efficiency and Englorithe Principal Cause is that which gives efficace in

Means, and makes it effectual.

2. Endeavour to express thy Thankfulness by cere and faithful Obedience to the Will of that God. hath thus delivered thee. A true and hearty Than ness of mind will not content it felf with bare We praises and acknowledgments, but will study and your to find out, and do all that may be well-pl and delightful and acceptable to his great Benefall and where-ever the Heart is truly affected with thes of the Favour, Goodness, and Love of God, and the Deliverance it hath had, it hath had from his h it will think nothing too much to be done, that may well-pleasing to him. Great acclamations and ver praifes and acknowledgments without an Honelta Sincere Endeavour to please and obey him, are but and of mockery and hypocritical complement; and a m frustration and disappointment of Almighey God, inthe end and defign of his mercy to us; which is, to make really better, more dutiful, more capable of greater and everlasting mercies ; to make us better Example of others, who may thereby be invited to follow us in Pie ty and Goodness. A. Man that bath received great and figual Mercies and Deliverances, becomes a great and efficacious Example, and of much good, or muchen according as he carries himself after eminent merciest ceived: If he become more Pious, Vertuous, Juft, Sour than before, he becomes a forcible motive and encouragement to others to be like him; again, if he either remain or degenerate into Impiety, Vanity, or Vice, to discourageth Goodness, and becomes a great temptition to others to be like him.

3. Take beed lest after great Deliverance, thy hunt be lifted up into presumption upon God, Pride and Vain

for, and a conceit of thy own Goodness and Worth. his is the common Temptation that grows upon much rev received; and therefore the wife Law-giver did of frequently caution the People of Ifrael against this. 1.9.4. Speak not in thine heart after the Lordely God heaft them out, Saying, For my righteousness the Lond the brought me to possess this land, &c. Let thy affictions: the Humble, and let thy afflictions make thee more Himble; but let thy Deliverance yet increase thy Huallry; the more Mercy God shews thee, the more Humever let thy Heart be, upon a double account. Thy bliverances do or fhould make thee know Almighty and the more; and the more thou knowest him, the Humble it should make thee: 74642.4. I bave hard of thee by the hearing of the ear; but now mine eyes on feen thee: Wherefore I abbor my felf in duft and affes. Thou haft need to double thy guards of Humility, beemptation and affaults of Pride and Vain-glory will be busie with thee: And if in all thy Preparations for Mictions thou haft studied Humility; if under all thy fictions thou haft improved thy Humility, yet if now, upon thy deliverance, thou art lost in Pride and Vainpory, thou hast lost all the benefit both of thy Prepara-6: thou art like an unhappy Ship that hath endured the sea, and born the Storm, and yet finks when the is come

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And upon the same account be Vigilant and Watchlab It is true, thou hast withered a great Storm; out of which by the mercy of God thou art delivered; but still be upon thy guard, thou knowest not how soon thou salt meet with another; take heed it surprise the enor improvided. Though thou hast endured, it may be, a long and dark storm of Affliction, and God hath mercisally delivered thee; yet thou hast no promise from Alnighty God that thou shalt meet with no more. These

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three Confiderations should keep thee Watchful and lant, notwithstanding great deliverance from great flictions. T. Thou art thereby better fitted and pre ro receive it: if it come it shall not surprise the wares, nor find thee fleeping. 2. Most certainly thing be a more likely means as to preferve theen fo from affliction, it is a prepared watchful, vie minds for, if I may fo fpeak, afflictions have no gre fines with fuch a Man; for he is already in that po and frame of Heart, that affliction is ordinarily fen give a Man. 3. There is nothing more likely to pro affliction than fecurity and unpreparedness of min And that. First in respect of the Goodness, Mercy Tuitice of God, who, though with most unblames Justice, verwith fingular Mercy, is very likely to affliction to awaken him and amend him, and to me him from that tendency to Apostasie, that security apt to bring upon him. Secondly, in respect of the Me lice and Vigilancy of the great Enemy of Mankind: who as he never wants malice, fo he often gets a permillion to worry a Man whom he hath under this difadvantue of unpreparedness and security, and hour seed

Be careful to keep, as great Afflictions, fo alfogran Deliverances in Memory. Most Men upon the fresh to ceipt of Mercy and Deliverance have a quick and liver apprehension of it; and accordingly their affections of Thankfulness, and practices and purposes of Obediene are lively and diligent; but in process of time, and as the Manis further distant from his deliverance, so the memoev of it doth gradually, and possibly suddenly, vanishand decay: and as the remembrance of the deliverance decave and grows weaker and weaker, fo do thefeaffections or dispositions of the Soul that are before-mentioned: The Thankfulness grows faint, and so doth the Obedience, and fo doth the Humility, and fo doth the Warchfulness: and as the water that hath been heated, being removed from the fire, grows by degrees colder and

dolder, till at last it comes to its old coldness that it had, fo in a little time the Affliction is forgot, and Deliverance is forgot, and the Man is grown into very lame fate, as if he never had felt either, and bly worfe. Therefore keep Deliverances and Afflitoo, fresh in the memory; call thy felf frequentm account for them; use some Expedient that may equently remind thee of them with all their Circumfer them down in writing i themion them ofrecollect them often; and recollect what thoughts, poles, temper of mind and spirit was then upon thee, thy Afflictions were upon thee, or thy Deliveranfiethly given to thee. Cast with thy felf, how if were now as fresh to thee as they were then, with that motions or dispositions of Soul thou shouldest rehabitude of thankfulness, as then thou hadst. By keeping the Memory of these Afflictions and these Deliverances fresh under all its Circumstances, thou with them, and in the same degree as thy remembace is of them, revive and excite, and preserve and tep alive, and quick and active, the same Gratitude, to same Humility, the same Obedience, the same Vidance, that thefe Afflictions or thefe Deliverances mught in thee, when they were fresh with thee or up the. The vigorous perpetuating of the remembrance them, will be an effectual means to perpetuate the fruit of them in their life, vigour, and intention. troundelonne to fenie, de other enièthey would be. In

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## GOOD METHOD

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HE first expedient is to Expell them We they come : The very flate of the World ith certain and Unftable, and for the most per Stormy and Troublesome: If there before intervals of Tranquility and Sedateness, they are con monly accended with longer periods of Unquietness and Trouble: and the greatest impressions are then madely them, when they surprize us, and come unexpelled When the mind is prepared for them by a kind of Ant cipation, it abates the edge, and keenness and sharper of them. By this means a Man, in a great meal knows the worst of them before he feels them, which renders the very Incumbence of them not fo fmart and troublesome to sense, as otherwise they would be. This Pre-apprehension and Anticipation of troubles and diffculties is the Mother of Prevention, where it is possible and where it is not, yet it is the Mother of Patience and Refolution when they come. Bilney the Martyr, was wont before he fuffered, to put his Finger in the Candle, to habituate himself to a patient undergoing of his future Martyrdom; by this means, he in a great measure knew the worst of it, and armed himself with Resolution and Patience Patience to bear it. Men are apt to feed their fancies with the Anticipation of what they hope for, and with in world, and to policis it in imagination before they smain it in fruition; and this makes Men Pain: but if ney would have the Patience formetimes to anticipate what they have just cause to sear, and to put themselves under a Pre-apprehension of it, in relation to croffes it would make them Wife, and teach them leffon of Patience and Moderation, before they have scaffon to use it; so that they need not then begin to amit, when the present and incumbent Pressure renders the lesson more difficult. This was the Method Bleffed Lord took with his Difciples, frequently to them before hand what they must expect in the World, Matth. 10. and in divers other places telling them, they must expect in this World the worst of temoral Evils, that they might thereby be prepared to enmain them with Resolution and Patience, and might binuare their minds for their reception.

The fecond Expedient is, That we use all distance to gain such a Treasure as lies above the reach of the Storms of this World; a Kingdom that cannot be face; namely, our Peace with God in Christ, the two of our Sins, and a well-grounded Hope, and thrance of Eternal Life. These be things that lie out Gun-shot, and will render the greatest Troubles that a befal this lower World, or us in it, not only tolerate but small and inconsiderable, when in the midst of the concussions of the World, in the midst of Losses Goods or Estate, in the midst of Storms and Consums, and Disasters, and Calamities, a Man can have the deep and settled Considerations as these: Though I am see nothing but Consultant, and little hopes of their windment, yet I have that which is out of the reach of all these, that which is infinitely more valuable to me, then I the best the World can give; that which I can please the comfore my self in, notwich tanding at these worldly

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distractions and fears; namely, the Assurance of my has with the great God of Heaven and Earth. The worst the I can suffer by these discomposares, and the most I can suffer by these discomposares, and the most I can suffer from them, is but Death; and that will not only put the riod to the things I suffer, or can fear in this life, but so let me into the actual possession of my hopes, even such sister of glory and happiness a can never be ended, nor have the Soul above water, and in a state of Peace on Tranquility in all the Tempest and Shipwracks that can either besal either this inferiour World, or any Person in it.

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3. The third Expedient is this, that a Man be le folvedly constant to keep a good Conscience, both beforethe approach of Troubles, and under them. It is moftertainly true, that the very Sting and Venom of all Crofles and Troubles, is Sin, and a Confciousness of the guilt of it. This is that which gives Trouble and Croffes, and Calamities their Vigour, Force, and Sharpness; it is the Elixir, the very Life of them, when a man shall be under extream outward Calmities, loss of Goods, loss of Liberty, loss of Coun try, all outward hopes failing, and still greater Bil lows, and Waves and Storms, and Fears in Profpet and within an angry, unquiet, avenging Confidence, then indeed Troubles have their perfection of Malignity. But if a Man in the midt of all these black and stormy appearances, hath a Conscience full of Peace, and Integrity, and Comfortable atteflation, this gives a Calm in the midft of all these Storms. And the reason is apparent, for it is not the Tempestuouses or Tranquility of Externals, that creates the troubled the quietness of the Man, but it is the Mind, and that flate of composure or discomposure that the mind is put into occasionally from them : and fince there is nothing in the world that conduceth more to the Compo five and Tranquility of the mind, than the Serenity and Clearnes for the second second

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Courses of the Conscience keep but that safe and unanted, the mind will enjoy a Calm and Tranquility m the midst of all the storms of the World: and alhough the Waves beat, and the Sea Works, and the finds blow, that mind that hath a quiet and clear Conscience within, will be as stable and as safe from prourbation, as a Rock in the midst of a Tempestuous and will be a Golben to and within it felf, when the rest of the World without, and round about a Man, is like an Egypt for Plagues and Darkness. If meefore either before the access or irruption of trouhes, or under their preffure, any thing or person in the world follicit thee to ease or deliver thy felf by a Breach Wound of thy Conscience, know, they are about to ther thee of thy best security under God, against the power and malignity of troubles; they are about to do off that Lock, wherein next under God, thy bength lieth. Whatever therefore thou dost hazard glose, keep the Integrity of thy Conscience both before the access of troubles; and under them. It is a level, that will make thee Rich in the midst of Poterty; a Sun that will give thee Light in the midst of Darkness; a Fortress that will keep thee safe in the reatest danger, and that is never to be taken, unless thou hy felf betrayed it and deliver it up.

The next Expedient is this; namely, an Assume that the Divine Wisdom, Power and Providence, and Dispose, Govern, and Order all the things in the World, even those that seem most confused, irregular, unultuous, and contumacious. This, as it is a most creain Truth, so it is a most excellent Expedient to compose and settle the mind, especially of such a Man who truly loves and sears this great God, even under the blackest and most distinal Troubles and Confusions; for it must most necessarily give a sound, present, and ractical argument of Patience and Contentation: For these black dispensations are under the government these black dispensations are under the government.

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ment and management of the most Wise and Power ful God. Why should I, that am a foolish vain Creture, scarce see to any distance before me, take upon me to sensure these Dispensations, to struggle inpatiently with them, to disquiet and torment my with vexation at them; Let God alone to government order the World as he thinks fit: as his Power is in nite and cannot be refifted, so is his Wisdom, infinite, and knows best what is to be done, and when, and how. 2. As it gives a found Argument of Patient and Contentedness, foit gives a clear inference of Refignation of our felves up unto him, and to his will, and disposal, upon the account of his goodness. It is the mere Bounty and Goodness of God that first gave be ing to all things, and preserves all things in their Being; that gives all those Accommodations and Conveniencies that accompany their Being, why thould I therefore diffrust his Goodness? As he hath Power to do what he pleaseth; Wisdom to direct and dispose that Power; so he hath infinite Goodness, that accompanies that Power and that Wildom. As I cannot put my will into the hands of greater Wisdom, fell cannot put my will into the hands of greater Goodneis. His Beneficence to his Creatures is greater than it is possible for the Creatures to have to themselves. I will not only therefore patiently submit to his Power and Will, which I can by no means refift, but chearfully Refign up my felf to the disposal of his Will, which is infinitely best, and therefore a better rule for my disposal, than my own will.

on those Promises of his, which all wise and good Men do, and must value above the best Inheritance in this World: namely, that he will not leave nor forsake those that sear and love him, Heb. 13. 5. How much more shall your Heavenly Father give good things to them that ask him? Mat. 6. 30. Mat. 7: 11. He that spare

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in his own Son, but delivered bim up for us all, how shall is we wish him also freely give us all things? Rom. 8. we God, Rom. 8. 28. Upon the affurance of thefe Drine Promises, my heart may quiet it self in the midft of all the most dark and tumultuous concussions inhe World. Is it best for me to be delivered out of men, or to be preferved in or under them? I am under the Providence and Government of my Heavenly Father, who hath faid, He will not leave me, nor forlikeme; who takes more care of me, and bears more we to me than I can bear to my most Dutiful Child : that can in a moment rescue me from the calamity, or inallibly fecure me under it; that fees and knows evemoment of my condition, and a thousand expedian to preferve or relieve me. On the other fide, do fall in the fame common calamity, and fink under it without any deliverance from it, or prefervation under His will be done, I am fure it is for my good, my, it is not possible it should be otherwise: For my very Death, the worst of worldly evils, will be but the minimission of me into a state of Blessedness, Rest and immortality; for, Bleffed are they that die in the Lord, they rest from their Labours and their Works follow them. Rev. 14. 13.

6. The next Expedient is Prayer. The glorious God of Heaven hath given us a free and open Access to his Throne, there to sue out by Prayer, those Bleffings and Mercies which he hath promised. It is not only a Duty that we owe in recognition of the divine Sovereignty; a Privilege of greater value than if we were made Lords of the whole Earth; but a Means to attain those Mercies, that the Divine Wisdom and Goodness knows to be fittest for us; by this Means we may be sure to have deliverance or preservation, if useful or sit for us; or if not, yet those favours and condescensions from Almighty God, that are better than delive-

rance it felf, namely Patience and Contentednes with the Divine Good Pleasure; Resignation of our Willsto him; great Peace and Tranquility of mind; Evidence and Communications of his Love and Favour to un Support under our weaknesses and despondencies: many times Almighty God, in these Wildernesses of Di fractions, and Confusions, and Storms, and Calam ties, whether publick or private, gives out as a return to hearty and faithful Prayer, such Revelations of his Goodness, and Irradiations of his Favour and Love that a Man would not exchange for all the Externa Happiness that this World can afford; and recompen feth the lofs and troubles in relation to Externals, with a far greater measure of the Manifestations of his Favour, than ever a Man did receive in his greatest confluence of external advantages. Yea, and possibly, the time of external forms and troubles is far more feafor nable for fuch returns of faithful and humble Prayer. than the times of external affluence and benefits: and the devotion of the foul by fuch troubles raised ma greater height, and accompanied with more Grace and Humility and Fervency, than is ordinarily found in a condition of external peace, plenty, and ferenity.

5. And next Expedient in Falls. The clocked did the Cod.

The string rating out for Prayer, took Belings with a second strings we are selected by the second of the second strings.

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Changes and Troubles,

To think of refer in the is but vaint Deace way-ward Soul! let not those various On this uncertain w forms, which bourly filt the world with fresh Alarms, invade thy Peace; nor discompose that Rest, which thou may it keep untoucht within thy Breaft, Amidst those whirlwinds, if thou keep but free The Intercourse betwixt thy God and thee. The region lies above these Storms: and know, Thy thoughts are earthly, and they creep too low, If these can reach thee, or access can find, Tobring or raise like Tempests in thy Mind. But yet in these disorders something lies, That's worth thy notice, out of which the wife May trace and find that Just and Powerful Hand, That secretly, but swely doth Command, and manage these distempers with that skill, That while they seem to Cross, they Act his will. Observe that Silver Thread, that steers and bends The worst of all disorders, to such Ends, That speak his Justice, Goodness, Providence, who closely guides it by his Influence. and though the e Storms are loud, yet listen well, There is another message that they tell: This world is not thy Country; 'tis thy way; To much contentment would invite thy flay In long upon thy journey; make it strange, Unwelcome News, to think upon a Change:

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Whereas this rugged entertainment sends
Thy thoughts before thee to thy journeys end;
Chides thy desires homewards; tells thee plain,
To think of resting here it is but vain;
Makes thee to set an equal estimate
On this uncertain World, and a just rate
On that to come; it bids thee wait and stay,
Until thy Master calls, and then with joy
To entertain it. Such a Change as this,
Renders thy Loss, thy Gain; improves thy Bliss.

the eggs lees there there there there is and know, the there were to low.

Mayeraco and find that fall and Concerns

That hered to but layers with Countries of

10 file all difraces, so facts Ends. That for equity Influence, to month, Proceedings

the clotely earlies it by the Implicate.

Redsbowe is thele Stermes and is well yet tallen well. There is another madiane character well: The sterks of not the Combess, "Letter was a

in they agen the journey drake it firence

Butterne Jenes, to the troop a Change.

White can reach thee. In accels can find himse crafe like and hamaling and deletter and Morders baseding inco.

And menage thefe dependers with that skul,
The while they frem to Greek, they All his will.
Others in a silver than a little fleers and heads

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Redeant the Time.

### REDEMPTION

OF

## TIME.

How, and why it is to be Redeemed.

Would confider these Particulars: 1. What that Time is which we are to Redeem. 2. What it is to Redeem that time. 3. How that Time is to be Redeemed. 4. Why that time is thus to kredeemed.

The first of these, what that Time is, that is to be Retemed. The Philosophers trouble themselves much that Time is, and leave it very difficult; but we shall m need to trouble our selves with that inquiry. The Ime that is here meant, feems to be under this dou-Relation: First, in relation to some apt Scason for my thing to be done; and then it is properly called Opportunity which is nothing else but the co-incidence flome circumstances accommodate to some action suiwhere it: as the Time for the Husband-man to Reap Corn, is when the Corn is ripe, and the weather feahable. It is time for the Smith to forge Iron when it hot, and therefore malleable; and fo in matters moil: It is a time to flew mercy when an object of mile-Toccurs, and a power to give relief. This, as I take is that which the Greeks call Kare's or Opportunity. nity. Secondly, In relation to that continuance of the duration of the reasonable Creature in life, in this Work or the Time of our Life.

H. To Redeem Time therefore, is in relation to both these, viz. s. In relation to Seasons or Opportunities the Redemption of Time in this respect is, 1. Diligent ly to watch and observe all fitting Seasons and Opports nities of doing all the good we may, whether in relation to Almighty God, his Service and Glory; in relation m others, in all acts of Charity and Justice; in relation to our felves, in improvements of Knowledge, Pier, and Virtue. 2. Industriously to lay hold of all the opportunities, and not to let them flip, but to apply fuitable actions to fuitable opportunities, when theyocur. 2. In relation to the Times of our Lives; and for we are faid to Redeem our Time. 1. When we constantly imploy our time, and leave as few vacuities and interstitia in it without imploying it. The opposite h this, is Idleness, or doing nothing. 2. When we imply our time constantly in doing something that is answere ble to the value and usefulness of our time. The oppofites to this, are first the finful imployment of our time which is indeed worse than Idleness: Or Secondly the vain, and impertinent, and unprofitable imployment our time, as Domitian did in killing of Flyes, 3. When we imploy our time not only in things profitable, butin fuch things as are of greatest use and importance; and therefore fuch imployments as are of greatest importance and concernment ought to take up the greatest and most considerable part of our time; otherwise we are imprudent and irrational in the Improvement of Redemption of our Time. And therefore this redeeming of our Time is ordinarily called husbanding of our Time in resemblance of the Husband-mans proceeding with his ground. If the Husband-man doth not at all Till and Sow his ground, but is Idle; or if he takes much pains in Tilling of his ground, and Sows nothing but Cocke and

and Darnel, or fuch hurtful Seeds; or if he Sows not that which is hurtful, but Sows light or unprofitable forn; or Sows that ground with a more ignoble and antifful Grain, which would with more reason and admiteful Grain, which would with more reason and admiteful Grain, which would with more reason and admiteful Grain, which would with more profit; or if he Sows a suitable grain, but there in this feason proper for it, that Man is an ill flushed of his ground: And he that with the like negligible, or imprudence Husbands his time, is an ill flushed of his time, and doth not redeem it as he is here the ded. But of this more in the next.

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Hew Time is to be Redeemed. The particular Methods of Husbanding of Time under both the former almons, with in relation to opportunity, and in relation pourtime of life shall be promiscuously set down. Now healtions of our lives may be diftinguished into several hinds, and in relation to those several actions, will the phyments of our times be diversified. 1. There are Maion, Reft. 2. Actions Civil; as Provision for Familes, bearing of publick Offices in times of Peace or Var. moderate Recreations and Divertisements; imhyments in civil Vocations, as Agriculture; Mecha-Trades, Liberal Professions. 3. Actions Moral. thether relating to our felves, as Sobriety, Tempeme, Moderation, (which though they are rather habithan actions, and the actions of them rather confift Negatives than Politives, yet I stile them actions) or rating to others, as acts of Justice, Charity, Compas-Milaberality. 4. Or laftly, Actions Religious, relato Almighty God, as Invocation, Thankigiving, Inling into his Works, Will, Obedience to his Law, Commands, observing the solemn seasons of his withip and Service, and, which must go through and the a tincture to all the rest, a habit of Fear of him, Actohim, Humility and Integrity of heart and foul God

God in his Son Jefus Chrift, which is the misquant me, the one thing necessary, and over-weight all rest upon this account : 1. In respect of the Excelle and Soveraignty of the Object, Almighty God to we owe our Being, and the strength and flower of a Souls. 2. In respect of the nobleness of the end the by, and therein to be attained; for whereas all the ferve only to the Meridian of this life, the latter hand prospect to an Evernal life. 3. In respect of the noblem of the habit it felf, which hath an univerfal influences to all the rest of the before-mentioned relations advanceth and improverh, and ennobleth them! would be too long to profecute the methods of Real ming the Time in the particular relations to all theles ctions in this sheet of paper, therefore in this pursual the manner of Redeeming the Time, I shall fet dom only these generals. r gonalar ni bas . zan

good; but 1. To watch all opportunities, that offer thenfelves in order thereunto. 2. To feek for them, if the offer not themselves. 3. To see them, and not to be

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a: In the co-incidence of opportunities of feveral kinds, and fuiting to feveral actions, to give those the prelation that correspond to the most worthy actions; and in the co-incidence of opportunities for actions of equal moment, to prefer such as are most rare, and probably of unlikelihood to occur again, before those that are under a probability of frequent occurrence.

3. We are to be very careful to leave no banks or interfersions of Idlene's in our lives. Those Men that have most imployment and of the most constant nature, cannot choose but have certain Interstitis between the rieties of business, which may be fitted with imployments suitable to their length or qualities; and it becomes a good Husband of his time, to have some designations and destinations of businesses that may be suitable.

blemshe nature, quality, feafons, and more of those vane interficie. An industrious Husband-man, Tradesnn, Scholar, will never want business atted for occahave left us an experiment of it: And a Christian, gen as such, hath ready imployment for occasional inrelices, Reading, Praying; the crums and fragments of would be furnished with their fuitable imployments; precious, and therefore let none of it be loft.

Much time might be faved and redeemed in rewhite the unnecessary expenses thereof in our ordinary attiring and dreffing our felves, and the lengthlof Meals, as Breakfasts, Dinners, Suppers; whiches mally in this latter Age, and among Reople of the betrifore, are protracted to an immoderate and exceffive igh: There is little less than ten or twelve hours very day spent in these resections and their appendincies, which might be fairly reduced to much lets.

. Take heed of entertaining Vain Thoughts, which nea very great confumption of time, and is very inciant to Melancholy and Fanciful Persons, whom I have hown to fit the greatest part of several days in projeming what they would do if they had fuch Estates, Homes, or Places, and fuch kind of unprofitable and vain aditations; which humour is much improved in them attle long in bed in a Morning.

the state of the s

6 Beware of two much Recreation. Some Bodily inneile is necessary, for sedentary Men especially; but rienot be too frequent, nor too long. Gaming, Taens, and Plays, as they are pernicious, and corrupt buth; foif they had no other fault, yet they are justto be declined in respect of their excessive expence of me, and habituating Men to Idleness and vain thoughts, disturbing Passions and Symptoms when they are as well as while they are used. Let no Recreations tiny long continuance be used in the Morning, for they ward the lofs or discomposure of the whole day after. 7. Vifits

intolerable confumption of time, unless prudently ordered; and they are for the most part spent in vain a impertinent discourses. T. Let them not be used in Morning. 2. Let the visits be made to, or by Person Impertinence, let them be short, and at such times may be best spared from what is more useful or needing, with at Meals, or presently after. 3. But if the Persons to be visited, are Men of Wisdom, Learning or the time may be profiteably spent in useful discours, which carries with it, as well profit and advantage a civility and respect.

8. Be obstinately constant to your Devotions at creatin set times, and be sure to spend the Lords day intirely in those Religious duties proper for it; and let nothing but an inevitable necessity divert you from it. For, It is the best and most prostable spent time; it is in order to the great end of your being in this World. 2. It is norder to your everlasting happiness; in comparison of which, all other businesses of this life are idle and vain; it is that which will give you the greatest comforcing your Life, in your Sickness, in your Death; and he is a Fool that provides not for that which will most cer-

tainly come. The doubt a succount hold with a

3. It is the most reasonable tribute imaginable unto that God, that lends you your time, and you are bound to pay it under all the obligations of duty, and grantude: And 4. It is that which will sanctifie and prosper all the rest of your time, and your secular imployments. I am not apt to be superstitious, but this I have certainly and infallibly found true, that by my deportment in my duty towards God, in the times devoted to his Service, especially on the Lords day, I could make a certain conjecture of my success in my secular occasions the rest of the week after: If I were loose and negligent in the somer, the latter never succeeded well; if strict, and conscious, secular occasions.

stentions, and watchful in the former, I was fuccefsful

properous in the latter. 101 live the many that the latter. The Industrious and Faithful in your Calling. The mater portion of time for our ordinary occasions, than both referved to himfelf, but also enjoyns and requires Industry and Diligence in it. And remember that eberve that Industry and Diligence, not only as means to acquire a competency for your felf and four Family, but alfors an act of Obedience to his Com-and and Ordinance; by means whereof, you make it monly an act of civil Conversation, but of Obedience malmighty God, and so it becomes in a manner spiritue redinto an act of Religion.

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Whatever you do, be very careful to retain in our heart a babit of Religion, that may be always about and keep your heart, and your life always as in presence, and tending towards him. This will be finually with you, and put it felf into acts, even bugh you are not in a folemn posture of Religious forhip, and will lend you multirudes of Religious lications to Almighty God, upon all occasions and interventions, which will not at all hinder you in any refure in your secular occasions, but better and furto your It will make you Faithful in your Calling, upon the account of an actual reflection of your dupon the presence and command of the God you wand love: It will make you actually Thankful for facceffes and supplies; Temperate and Sober in all menatural actions; Just and Faithful in all your deal-Patient and Contented in all your Disappointmts and Croffes; and actually confider and intend his Smour in all you do; and will give a tincture of Reli-mend Devotion upon all your fecular imployments, d turn those very actions, which are materially civil matural, into the very true and formal nature of Reliand make your whole life to be an unintermitted R life

life of Religion and Duty to God do For this habit of ty in your Soul, will not only not be ficeping and crive, but almost in every hour of the day will put actual exertings of it felf in applications of thorn fional Prayers, Thankigivings, Dependence, reform to that God that is always near you, and lodgeth manner in your heart by his fear, and love, and anal Religion towards him. And by this meade do effectually, and in the belt and readiest manner ginable doubly Redeem your Time. p. In the la exercise of those natural and civil concerns, which not only permitted, but in a great meafure injeyied h Almighty God. 2. At the fame time exercifing at Religious Duties, Observance and Veneration unto mighty God, by perpetuated, or at leaft frequent reperated, though thort acts of devotion to him this is the great art of Christian Chymitry, to come those acts that are marerially natural or civil, into al truly and formally Religious; whereby the w course of this life is both truly and interpretatively Service to Almighty God, and an uniliterrupted fit Religion, which is the best, and noblest, and months verfal Redemption of his Time. a doid w another and

life that melt concern you; befure to do them chiefelt to do them most. Let whose things, that are of less ment, give place to those things that are of great moment. Every Man of the most ordinary prudent, having many things to do, will be sure to be done of that first and chiefest which most concerns him, and which being omitted, and possibly wholly disposited, might occasion his most irreparable loss. We have, it is true, many things to be done in this life, Arelongs, with breves; and we have seasons and opportunities for them; but of these many things, some in barely conveniencies for this life; Some, though they seem more necessary, yet still they rise no higher, not

no further, nor ferve no longer, but only for the width of this life, and are of no possible use in the moment after death. The Pleatures, the Profits, Abdours, the most florid accommodations of great mane Learning, stately Houses and Palaces, goodly Policy, they are fitted only to this life; when e for nothing at all the very next moment after he for nothing at all the pains, and languishings are the preludia of death, render them perfectly in if not vexatious and torturing. But there are this life, but fuch as abide by us in fickness, in death go along with us with fingular comfort into the at life, and never leave us, but frate us in an eternal me of rest and happines, such as may be with much ar acquired in the times of health and life, but very moult to be attained in the time of Sickness, and the of death, but never to be forgotten after death, as are of that necessity, that in comparison of them, other things are impertinent and vain, if not decrately noxious and hurtful. There is no necessity me to be Rich, and to be great in the World; to are fuch a title of Honour, fuch a place of Dignity, Profit; to leave fuch an Inheritance or titular Digto my Son; or to have fo many thouland pounds my Inventory, when I die. But there are certain effers of absolute necessity to me, such as if I am mont, I am undone and loft, and yet fuch as if not mined here in this life, can never be attained; and refore, as it concerns me in the highest degree to atwithem, foir concerns me in the highest degree to atin them in this life, and to take all opportunities imaable in order thereunto, and to redeem every mie of time for that purpose, lest I should be for ever pointed, and not to be like the foolish Virgin, to R 2

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be getting of Oyl when the door is ready to be finand with the Truant-Scholar, to trifle away my time allotted me for my lesson, and then to begin to learn to when my Master calls for me to repeat it; and thosely fineffes are fuch as these: the Knowledge of Christ le fus, and him Crucified; the attainment of Faithin Co through him; the acquaintance of my felf with the Wil of God; the comporting of my felf with that Will the exercise of true and serious Repentance for in past; the steady resolution of Obedience to his will for the time to come; the attaining of the Pardond my fins, and Peace with God through Christ our Lord the fubduing of my Lufts and Corruptions; the confirmation of my will and life to the holy Will of God, and the perfect pattern of Holiness, Christ Jesus; the working out my Salvation with fear and trembling the giving all diligence to make my Calling and Election fure; the fitting and purging of my felf to be a Vessel of Glory and Immortality, and fitted for the use of my great Lord and Master; the casting of my felf into fuch a frame and posture of mind and life, that I may be fitted and ready to die, and give up my account to my Lord with peace and chearfulness, and comfort; so that if I should, either by the hand of fome disease or casualty, or other providence receive this folemn meffage, Set thy Honfe in order, for thou fall die, I might receive it with as much readines, willingness and chearfulness, as a faithful and diligent Servant would receive this command from his Master; You must take such a journey for me to morrow. These, and fuch like businesses as these, besides the constant te nour of a just, vertuous, and pious life, are the most important businesses of a Christian. First, such as areof absolute necessity to him, he may not, he cannot be without them. Secondly, fuch as cannot be done elfewhere than in his life; this world is the great Laboratory for perfecting of Souls for the next; if they are

ing,

not done here, they cease to be done for ever; death Auts the door, and everlastingly seals up in that state it finds us. Thirdly, And every feafon of this life is not at least so suitable for it: sickness, and pain, and wearifome and froward old Age have business enough themselves to entertain us; and any Man that hath and experience of either, will find he hath enough to to bear them, or to ftruggle with them. And fourth-We know not whether the Grace and Opportunite that God hath lent us, and we have neglected in our fres, shall ever be afforded again to us in the times of or Sicknesses, or upon our Death-beds, but a little persion of time in our Lives and Healths are furnished oth thousands of invitations and golden opportuniies for these great works. Let us therefore redeem those portions of time that our life and health lend us,

for this great and one thing necessary.

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and now, if a Man shall take a survey of the common Course, even of the Christian World we shall find the generality of Mankind the verieft Children, Fools, Madmen, that ever Nature yielded. The very folly of Children in spending their times in Rattles, and Hobby-horses, is more excusable than theirs, whose maion and experience should better instruct them. There is not any Man so senseles, but he knows he must die, and he knows not how soon he shall hear of hat fad Summons; and if he were so brutish as not to think of it, or believe it, yet the Weekly Bills of Morality give him daily inftances of it: and yet if we do but observe the world of Men, they do for the most part wholly trifle away their time in doing that which is eill; or in doing nothing; or in doing nothing to any purpose, or becoming a reasonable Nature. One Man tifles away his time in Feafting and Jollity; another in Caming or vain and unnecessary Recreations, in Hunt-Hawking, Bowling, and other wasfull expences of une; another in fine Cloths, Powderings, and Paint-

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ing, and Dreffing; another in hunting after Honous and Preferments, or heaping up of Wealth and Ric es, and lading himfelf with thick clay; another trivial speculations, possibly touching some crucing or Grammatical nicety; and all these Men wonders. ly pride themselves as the only wife Men, look big goodly, and when they come to die, all these proves ther vexations and tortures of a milpent time; an least, by the very appearance of fickness and death, an rendred poor, empty, inlipid, and inlignificant thing and then the Minister is sent for, and Sacraments, and nothing but penitence and complaints of the vanity of the World, the unhappy expences of time, and all the Wealth and Honour would be presently facrificed to the Redemption of those mil spent hours, and days, and years that cannot be recalled, nor redeemed by the prin But the great milery of Mankind is the of a World. they cannot, nor will not, in the times of health, and cipate the confideration of death and judgment to come nor put on any apprehensions or thoughts, that the time will come when things will be otherwise with then than now it is; or that they will be driven into another kind of estimate of things than now they have, and this their way is their Folly. Man being in Honour, in Health, in Life, understandeth not, but becomes like the Beafts that perish. Pfel. 49. 12.

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4. I come to the Reasons Why we ought thus to Re-

deem our Time, which may be these:

1. Our time is a Telene put into our hands by the great Lord of the whole Family of Heaven and Earth, and fuch whereof we are to give an account when our Mafter calls; and it will be a lamentable Account, when it shall consist only of such Items as these: Item, so much of it spent in Plays, and Taverns, and Gaming Item, So much of it spent in Sleeping, Bating, Drinting. Item, So much spent in Recreations and Rashines. Item, So much spent in getting Wealth and Honour.

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pentin doing nothing.

Our time is an Universal Talent, that every Man lives to differetion, hath. Every Man hath not a henr of Learning, or of Wealth, or Honour, or Subof Wit to account for; but every Man that lives

Every Man hath not only a Talent of Time, but man hath a Talent of Opportunity, to improve his Telent in forme measure, put into his hand. The very morks and light of Nature, the very principles of natu-HI Religion are lodged in the hearts of all Men; which whe help of his natural reason, he might exercise to some acts of Service, Duty, and Religion towards God, But the Christian hath much more.

The Redemption and Improvement of our Time. the next and immediate End why it is given, or lent. in and why we are placed in this life; and the wastof our time is a disappointment of this very end

dour being; for thereby we confequently disappoint God of his Glory, and our felves of our happiness.

. Upon the management and disposal of our time depends the everlasting Concernment of our Souls. Ex he momento pender Aternitas. If it be redeemed, imprered, and imployed as it ought to be, we shall in the ext moment after death, enter into an Immutable, Impal, and Perfect frate of Glory, if it be either finfully or idle spent, we fall into an Everlatting, Irreco-

verable and Unchangeable state of Misery.

6. The business we have to do in this life, in order to the cleaning of our Souls, and fitting them for Glory, is a Great and Important Bufiness, and the time we have to live bath two most dangerous qualities in reference to that business. I. It is short: our longest petind is not above 80 years, and few there be that strive to that Age. 2. It is very canfual and untertain; there be infinite accidents, difeales, and diffempers that R 4 cut

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ent us off suddenly; as acute diseases, such as some give us any warning; and considering how man strings, as it were, there are to hold us up, and how small and inconsiderable they are, and how easily broken, and the breach or disorder of any of the least of them may be an inlet to death, it is a kind of Mirack that we live a month. Again, there be many Disease that render us in a manner dead while we live, as Apoplexies, Palsies, Phrensies, Stone, Gout, which render our time either grievous, or very unuseful to us.

7. Time once lost, it is lost for ever: It is new to be resovered; all the Wealth of both the Indies will not redeem nor recal the last hour I spent; it ceases

for ever.

8. As our time is short, so there be many things the corrode and wast that short time; so that there remain but little that is serviceable to our best imployment. Let us take but out of our longest lives, the weakness and folly of Childhood and Youth, the impotency and morosity of our old Age, the times for eating, drinking, sleeping, though with moderation, the times of sickness and indisposedness of health, the times of Care, Journeys and Travel, the times for necessary Recreations, Interview of Friends and Relations, and a thousand such expences of time, the residue will be but a small pittance for our business of greatest moment, the business I mean, of sitting our Souls for Glory; and, if that be missipent, or idly spent, we have lost our Treasure, and the very Flower and Jewel of our time.

9. Let us but remember, that when we shall come to Dye, and our Souls fit as it were hovering upon our lips, ready to take their flight, at how great a rate we would then be willing to purchase some of these hours

we once trifled away, but we cannot.

10. Remember that this is the very Elizir, the very Hell of Hell to the damned Spirits, that they had once a Time, wherein they might upon easie terms, have procured

procured Everlasting Rest and Glory a but they soolishwand vainly missipent that time and season which is now not to be recovered.

felves; for all things are to ordered by the not we God, that every Being both its own proportions above.

and work winch his Providence hath defined it um

co-another. 4. Than although the great Lend of he

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# Great Audit,

With the Account of the Good Steward.

HE Great Lord of the World hath placed the Children of Men in this Earth as his Stewards, and according to the Parable in Matthew 25. He delivers to every Person his Talents, a Stock of Advantages or Opportunities: to some he commits more, to some less, all some.

This Stock is committed to every Person under as fast, or Charge, to imploy the same in ways, and to the and in proportion suitable to the Talents thus monitted to them, and to the measure and quality them.

The Ends of this deputing of the Children of Men

That they may be kept in continual action and pion suitable to the condition of reasonable Creates, as almost every thing else in the World is connect in motion suitable to its own nature, which is

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the fubject of the Wileman's discourse. Eccle. 1.
All things are full of labour. 2. That in that regular motion they may attain ends of Advantage to the selves; for all things are so ordered by the most Wileman's fection and Happiness, inseperably annexed to that any and work which his Providence hath destined it unto 3. That in that due and regular imployment, each Man might be in some measure serviceable and advantageous to another. 4. That although the great Lord of this Family, can receive no Advantage by the Service of his Creature, because he is Persect and All-sufficient in himself; yet he receives Glory and Praise by it, and Complacency in the beholding a Conformity in the

Creature, to his own most Perfect Will.

To the due Execution of this Trust committed to the Children of Men, and for their incouragements it, he hath annexed a Reward by his Promise, and the free appointment of his own good pleasure; This reward therefore is not meritoriously due to the inployment of the Talent; for as the Talent is the Lord, fo is the strength and ability whereby it is imployed; but by his own good pleafure and free promife, thereward is knit to the work. In this cafe therefore the reward is not demandable, so much upon the account the Divine Justice as upon the account of the Divine Truth and Fidelity. On the other fide, to the male at ministration of this trust, there is annexed a retribute on of Punishment; and this most naturally and meno-riculty, for the Law of common Justice and Reason date most justly subject the Creature, that depends in his ing upon his Creator, to the Law and Will of the Creator, and therefore, having received a Talent fromh Lord, and, together with his Being, in ability to in ploy it according to the Will of his Lord, a non-in ployment, or mil-imployment thereof doth most just oblig

obligation to Quilland Punishment, as the natural and

of the Burlons that do neceive there Talents, force is implay them mell, though in various degrees; force is more advantage, force to less; and although the left husbands come short of what they should do, and it best are in this respect unpredicable Serwants specific to imploy that Talent to wheir Makers honour, but are accounted Good Stemords, and the Merits of Christ supply by Faith, that wherein they come fort.

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On the other side, some persons are Unfaithful Steward of their Talents, and these are of three kinds:

I Such as wholly misimploy their Talents, turning the so the Dishonour and Disservice of their Lord, which they should have imployed to his Service; and the have a double account to make, viz. of their sidents, and of their misimployment.

I Such as a net at all imploy their Talent, but as they do no lam, so they do no good with it; these are Negligiant implication, and have the single, but full account of their Talents, and have the single, but full account of their Talents, but do not produce an increase proportionable to the Stock; and so, though they are not debtors for his whole Talents, yet are in arrear and grown belief hand; and so upon the foot of their account are and Debtors to their Lord, which without Faith in lift, and his Merits coming in to make up the Sum, the enough to cast them in Prison, and there keep the Eternity.

and according to these varieties of degrees, of good that administration, are the degrees, of Reward or inhum. He that hath administred, his Truk well, that there is a great access of his improvement, hath greater access of Glory; and he that hath less surplushed by the his account, shall have the less degree of Glory;

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hed for, fiz.

and on the other fide, he that hath many Talents, and made no improvement, his Debt and Punishment had be the greater: He that hath fewer Talents, his Norimprovement leaves him a debtor in a less sum, and

consequenty subject to a less Punishment.

The Great day of Account will be the great Day of Judgment, when the Lord of the Families of the whole Earth, will call every Man to his account of his Steward thip here on Earth. Wherein we may with reverence, and for the better fastening it upon our affections, suppose the Lord thus to be speaking to all, and every paticular person in the World.

### The Charge.

\* Come ye Children of Men, as I have formely made you Stewards of my Bleffings upon Earth, and committed to every one of you that come to the use of your understanding, several Talents to imply and improve to the honour and service of me your Lord and Master; so now I come to call you to rende an Account of your Stewardship: and because you shall see the particular Charge of your several Receipt, whereunto you may give your Answers, behold, here is a Schedule of the particulars with which I will

charge you. Give in your particular Answer how you have imployed and improved them, and see you do it truly; for know, I have a control and check upon you; a control within you, your own Consti-

ences, and a controll without you, my Book of Remembrance, wherein all your Receipts, Disburfment

and Imployments are Registred.

1. I have given unto you all your Senses, and principally those two great Senses of discipline, your Sight

and your Hearing.

and Resson to be a guide of your Actions, and to some of your more eminent degrees thereof.

tem. I have given you all, Memory, a treasury of

things paft, heard and observed.

Item. I have given you a Confesence to direct you and to check you in your mif-carriages, and to encourage you in well-doing; and I have furnished that Conscience of yours with light and principles of truth and practice, conformable to my will.

I lem. I have laid open to all your view the Works of m Power and Providence, the Heavens and the Earth he conspicuous administration of my Wisdom and

Power in them.

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Item,

Liem. I have delivered over to your view, my more Social Providences over the Children of Men, the Dipensation of Rewards and Punishments, according meminent deserts or demerits.

litem. I have given you the advantage of Speech, whereby to communicate your minds to one another. ed to instruct and advantage one another by the

help thereof.

I have given you Time of life in this World, whome longer, to some shorter, to all a time of life, a afon wherein you might exercise those other Tahas I have intrufted you withal and in a brow one

flem. I have delivered over unto you the rule and Deminion over my Creatures, allowing you the use of ten for your Food, Raiment, and other Conveni-

ncies war cani ang rankasasag them. Besides these common Talents, I have intrudyou withal, I have delivered over to you, and to mice. divers special and eminent Talents above others. of the Mind, or fuch as concern you, as intellehal Creatures.

1. Great Learning and Knowledge in the Works of Nature, Arts and Sciences; great Frudence and Wildom nthe conduct of Affairs, [Elocution, ] excellent Edu-

of the Body, a firm and Healthy Constitution, ringth, Beauty, and Comlines.

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Great Affluence of Weeks at Riches, Eminence of Place, and Bower and Honors gitter Reportation and Effects in the Worlds giter Smooth enterprises and undertakings, publick and private Relations occonomical.

Relacions occonomicala 4 Of things of mixt Natures Christian and liber Education; Counsel and Advice of faithful and just cious Friends; good Laws in the place and Country where you live the written Word of God acquainthe you with my Will and the way to Erernal Life, of Word Preached by able and powerful Miniferration of st the Sucraments, both for your insteasibn and confimy Spirit upon your Conferences; diffunding from the and encouraging in, and to holineis Special Proces denote abstracting and diverting you from the counts fion of things centrary to my. Will, differentiable to my Name; and hortful to your felves; Chafffand and Corrections eminently and plainly inflicted for h committed by your felves and others; fo that the gull was legible in the pupithment; Eminent Bleffmarum the ways of holiness and virtue, even to the view of the World; Eminent Retitutions and Debiverkient on Repentance and Amendment of life; most clearand "Senfible Experiences of my Love, Favour, and Listening co your Prayers, to encourage you to a Dependance upon me; fingular Opportunities put into your hand, of inftructing the Ignorant; delivering the Oppresid Ret you withat. I have delive suchned you within

There are fome of the many Talents which have committed to you, though in differing degrees of up your accounts, you Children of Men, however

bibe conduct of Affairs, [Elecation, excellent Edu-

1 Of the Body, a dirry and Maddle Confinution.

Englis, Braser, and Comburg.

have employed them) was A king Minnes 1800

Corn Queat I rade or ind Wildon

thave been refilefs, till thave in forme meathre refilled

# Then Account of them Good I have made a coreman with the Erry than the mould not rove and them in beholding the works of word

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Ord before I enter into Account with the Majorty, I must confers, that if thou shoulds enter into agment with me, and demand that Account which in justice thou mayest require of me, I should be found to better: I confess I have not improved my Take according to that measure of ability that thou at lent me: I therefore most humbly offer unto the predandant Merit of the own Son to supply my tests, and to make good what is wanting in my actuary yet according to the Truth thou hast committed une, as followesh:

#### neft Cailing and Contavinson I.

bro all the Bleffings and Talents wherewith thou haft

have looked up to thee with a Thankful Heart, as

have looked upon my felf as Unworthy of them. have looked upon them as committed to my Trust Stewardship, to manage them for the ends that the were given, the honour of my Lord and Master. have therefore been Watchful and Sober in the offer exercise of them, less I should be unfaithful, in

I have at any time, through weakness or inadnuce, or tempration, mil-imployed any of them. I have

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I have been restless, till I have in some measure rectified my miscarriage by Repentance and Amendment.

### 2. In particular.

Concerning my Senjes, and the use of them:

I have made a covenant with mine Eyes, that they should not rove after Vanity, or forbidden Objects, I have imployed them in beholding thy works of worder and wildom.

I have busied them in reading those Books and Wil-

Eternal Life. 1 Lan to avincar dayam und saifelle

I have fropt my Ears against finful and unprofitable discourse, and against flandering, and lying, and far-

tering tongues. Vidence and some profit I tom total

I have exercised them in listening to those things that might increase my Faith, Knowledge, and Piety. I have kept them open to the cry of the Poor and Oppressed, to relieve them, the rest of the imployments of these and my other Senses, have been form necessary preservation, and the honest exercise of an honest Calling and Conversation.

# 11.3. As to the Reason and Understanding then base given me.

I have been careful to govern my Senses and sensual Appetite by my Reason, and to govern my Reasonby thy Word.

I have endeavoured to use and imploy it, but not lean or depend upon it; I make it my Affistant, but

not my Idol. at the third warehold and the third over I

I have been careful to wind up my Reason and laderstanding to the highest key in the searching out of Truths, but especially those that are of the greatest concernment in matters of Faith. I have made my Understanding

funding to be laborious and industrious; but still kept under Yoke and Rule of thy Word, lest it should grow caravagant and peculant.

have looked upon my Understanding and Reason, as a Ray of thy Divine Light; and therefore I have need it for thee, and have counted it a most high Sacrilege, Ingratitude and Rebellion, to imploy it against

thet, thy Honour or Service.

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oning have endeavoured principally to furnish it with that howledge, which will be of use in the other World: his hath been my business, other studies or acquests of other knowledge, have been either for the necessarines. In the exercise of my Reasons, as on the one side, I have avoided Idleness, Supineness, or Neglect, so on the other side, I have not imployed it in Vain, Cunous, Unprofitable, Forbidden Inquiries; I have studed to use it with Sobriety, Moderation, Humility, and Shakfulness; and as I have been careful to imploy it, to I have been as careful not to mistimploy it. I looked minit as thy Talent, and therefore give unto thee the slory, the use and service of it.

## 4. As to the Memory thou haft lent me.

On the Contemplation of that strange and wonderful faulty, that distinctly, and notwithstanding the intermion of thousands of objects, retains their Images and Representations, with all their Circumstances and Configures, I have admired the wonderful Wisdom, Power, and Perfection of the Lord.

Thave endeavoured principally to treasure up in it tole things that may be most of use for the life to ome, and most conducible to the attaining of it; thy brices, Commands, Directions, Promises, my own loss, Resolutions, Experiences, Failings; to keep

me Conftant in my Duty, Dependant upon thy Cont

ness. Humble and Penitent in to all

Some things I have Studied to forget; injuries, and hurriful discourtes, and fuch things as either and make me the worke by remembring them, or take a too much room in my memory, which might be a bloved and flored with better furniture.

The Rest of the imployment of my Memory has been to assist me in the ordinary and necessary on versation with others, the ways of my Calling, the performing of my Promises and Undertakings; them fervation of good and lawful \* earning, that thereby might do service to thy Name, serve my Generating and improve my self in Knowledge, Wisdom and Understanding.

# 5. As touching my Confcience, and the lightithm haft given me in it.

Light, and to furnish t with the best principles I could Before I had the knowledge of the Word, I got much furniture as I could from the Writings of the best Moralists, and the Examples of the best Man, after I had the light of the Word, I furnished it with those most pure and unerring Principles that I found in it.

dean, to incourage it in the Vicegerency that their half given it over my Soul and Actings, I have kept in the throne and greatest reverence and authority in

my heartablean o

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3. In actions to be done or omitted: I have always advised with it, and taken its advice, I haveneither stifled, nor forced, nor bribed it; but gave its free liberty to advise and speak our, and a free subction of my Will, Purposes, and Actions to it.

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lec fio the through inadvertency of mind, or importunity of temptations, or precipitancy of occasion, or neality of the times. I have at any time done amis, I have not taken her up thort, or stopped her mouth, or my own attention to her chiding and reproof; but I have with much submission of mind born her Chaffidnent, and improved it to an humbling of my self before thee for my failings; for I looked upon her as along by thy Authority, for thy Service, and to thy slowy; and I durst not discourage, discountenance, or disbey her.

f. When the was pleased, and gave me good words, lwas glad; for I esteemed her as a glass that represented mmy Soul the favour or displeasure of God himself,

and how he stood affected towards me.

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6, I have more trembled under the fear of a seared of discouraged Conscience, than under the fear of a sarp or scrupulous Conscience, because I always counted the latter, though more troublesome, yet more

there been very jealous either of wounding, or pieving, or discouraging, or deading my Conscience. have therefore chosen rather to forbear that which semed but indifferent, lest there should be somewhat hit that might be unlawful; and would rather gratismy Conscience, with being too scrupulous, than splease, disquier, or flat it, by being too venturous: have still chosen rather to sorbear what might be robably lawful, than to do that which might be possibly unlawful; because I could not erre in the former, hight in the latter. If things were disputable when they might be done; I rather chose to forbear, scause the lawfulness of my forbearance was unquestionable.

\*\*8: As I have been careful to advice impartially with proficience, before my Actions, so lest either through indirectence, precipitancy, incogitancy, or sudden emergencies;

gencies, I had committed any thing amis, either the nature or manner of the Action, I commonly, ere Night, brought my actions, of the day past, before in Judicatory of my Conscience, and left her to a free impartial censure of them; and what she sentence well done, I with humility returned the praise them to thy Name; what she sentenced done amis, I de humbly sue unto thee for Pardon, and for Grace to provent me from the like miscarriages. By this means kept, my Conscience active, renewed, and preserve my peace with thee, and learned Vigilance and Causin for the time to some.

## 6. As touching thy great Works of Creation and Providence.

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T. I have not looked upon thy works inconfiderately and commonly, and passed them over as common and ordinary things, as men usually do upon things of common and ordinary occurrence; but I have fearthed into them as things, of great Eminence and Wonder, and have efteemed it a great part of my duty, that the wife God of Nature requires of the Children of men, who therefore exposed these his Great Works to our view, and gave us Eyes to behold, and Reason in some measure to observe and understand them; and therefore I have strictly observed the Frame of the World the Motion, Order, and Divine Occonomy of them; I have searched into their Qualities, Causes, and Operations, and have discovered as great, if not greater, matter of admiration therein, than in the external beauty and prospect, that at the first view they presensed to my fenfe. an adiot yra to shall five at thems

2. And this disquisition and observation, did not rest only in the bare perusal of the works themselves, or their immediate natural Causes, upon which they depended: but I traced their Being, Dependence, and

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Covernment unto thee, the First Cause, and by this proled up to a most demonstrative conviction, That Motion: and in the contemplation of the admirable the admirable Usefulness, Conve-Contancy, Regularity, and Order of the Motion of the Herens and Heavenly Bodies; the Mutual Subservienof one thing to another, the Order and Useful Polition of the Elements, the Fertility of the Earth, the Variety of Beauty, and Usefulness of the Creatures, heir admirable Inflincts, the wonderful Fabrick of the Body of Man, the Admirableness and Usefulness of his faculties animal, and the fingular Adaptation of the Organs to those faculties, the strong Powers of the Reasonable Soul. In the contemplation of these, and ich as these Varieties, I did to the everlasting filening of the Atheism, that my own Corruptions were atto nourish, conclude, That there is but One God, hat he is most Powerful, most Wife, Knowing all mings, Governing all things, Supporting all things. bon these convictions, I was strengthned in the Belefof thy Holy Word, which had so great a congruity with these Truths, that the strict and due contemplaion of thy Creatures did so demonstratively evince.

3. And upon these Convictions, I did learn the more to Honour, Reverence, and Admire Thee, and to Worship, Serve, and Obey Thee, to depend and of upon Thee, to walk Humbly, and Sincerely, and swefully before Thee, as being present with me, and beholding me; to Love and Adore Thee as the Fountain of all Being and Good. When I looked upon the Glory and Usefulness of the Sun, I admired the God that made it, chalked out its motions in it, placed it in that due distance from the Earth,

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for its use and conveniency. When I looked upon its Stars, those huge and wonderful balls of light, placed in that immence distance from the Inferior Bollo and one from another, their Multitude and Motion admired the Wildom and Power of that God, whe Hand spans the Heavens, and hath fixed every the in its place. Nay, when I looked upon the poor le Herbs that arise out of the Earth, the lowest of Ver tables, and confidered the fecter fpark of life that is it, that Attracts, Increaseth, Groweth, Seminateth, Pre ferves it felf and in its kinds; the various virtues in are in them for the Food, Medicine, and delight of more perfect Creatures, my Mind was carried non the Admiration and Adoration, and Praise of that Go whose Wisdom, Power, and Influence, and Government is feen in these little small Foot-steps, of his Goodness, so that take all the wifest, ablest, mot powerful and knowing Men under Heaven, they cannot equal that Power and Wisdom of thine, that it feen in a blade of grafs; nor fo much as trace out, or clearly or distinctly decipher the great Varieties in the production, growth, and process of its short, ye wonderful continuance; informuch that there is feare any thing that we converse withal, but yielded meliscriptions of the Power and Wisdom of their Maker written upon them.

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4. In the contemplation of thy great works of the Heavens, those goodly, beautiful, and numerous Bodies so full of Glory and Light, Lever resected upon my self with David's meditation, Lord what is Manthe thon are mindful of him, or the Son of Man, that those gardest him! It is true, Man in himself considered, is a Creature full of wonder, but compared with these goodly Creatures, he is but an inconsiderable thing. I learn by thy Creatures to be humble, and adore thy condescension, that art pleased from Heaven, the dwelling place of thy Majesty and Glory, to take care of such worm as Man, Sinful Man.

In the contemplation of thy Power and Wisdom in Ceating and Governing the World, I have learned similion to thy Will, as being the Will of the same wife God, that by his Wissom hath Created and Governs all things, and therefore his Will, a most life, perfect Will. I have learned to depend upoh by Providence, who though I am but a Worm, in comparison of thy Heavenly works, yet I am an Excellent and Eminent Creature, in comparison of the larens and the Grass of the Fields; yet those he feeds, mathese he cloaths, and shall he not much more cloath and feed me? Thus I have in some measure improved the Talents of thy works, thereby to find and trace our hymajesty, thy Power, Wisdom, and Greatness, and mown Duty.

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# 7. Touching thy more Special Providences toward the Children of Men.

1. As by the Works of Nature, I have learned what thou art, and something of my Dury thereupon to hee; so by thy providence towards the Children of Mend have in some measure learned the same, and a farther leffon, viz. What thy Will is; for thou haft not bitchy felf without a witness thereof to a meer natum Man, observing thy Providence towards the Chiltren of Men. I have observed some Men of eminent Julice and Uprightness of Life, Purity and Sanctimo-Temperance and Sobriety, Mercy and Gentlenels, Patience and Forbearance, Bounty and Liberality; and have observed them to be very Happy Men, and blesin what was most defired by them. It may be they were Rich and Great; but if they were not, it was because Riches and Greatness was not the thing they most valued, perchance it might have been a burden to them w be fuch; but I have always observed them to be

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Happy in what they most defired and valued ither had Serenity and Quietness of Mind: If they were not Rich, yet they were visibly Happy in their Contentedness; and if they were not Great, yet they were apparently Honourable in the effects and value of thers; nay, if they were under external Losses, Crosfes, Reproaches, yet in the midft thereof, it was most apparent to all Men, they enjoyed that which they more valued, a most composed, chearful, patient, contented Soul; and this hath been apparently as visible to all Spectators, as if they had injoyed a full Confluence of external Happiness, and very many times, unless upon eminent and visible reasons, before the end of their days, they had fignal returns of Eternal Enjoyment, I have observed Men of notorious and wicked live. Traytors, Murderers, Oppressors, Adulterers, Corenant-breakers, and other Villanies, secured by eminent power, policy, or fecrecy; yet by wonderful Providence that Power broken, that policy disappointed, that fecrecy discovered, and Eminent Judgments answerable to their eminent demerits, have overtaken them I have seen and observed both in my self and others, our Sins and Offences fo fuitably and proportionably answered with Punishments, that though they seem to be produced by strange and most casual conjuncture, yer fo exactly conformable to the nature, quality, and degree of the offence, that they carried in them the very effigies of the fins, and made it legible in the Punishment, fic ille manus, fic ora gerebat. And from these observations I found that those sins were displeasing to thee; that thou wert most Wise to discover, and most Just and Powerful to punish them; and did thereupon conclude, Verily there is a Reward for the Righteom; perily he is a God that Judgeth in the Earth.

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I have always been careful that I offend not with my more; my Words have been Few, unless necessity or my Honour required more speech than ordinary; my words have been True, representing things as they were; and sincere, bearing conformity to my heart and mind; my words have been seasonable, suitable in the occasion, and seasoned with grace and usefulness.

thave efteemed my Words, though transient and pasfing away, yet treasured up in thy remembrance; for by my words, I shall be justified, by my words condemned; and therefore I have reflected often upon my words; and when I have found any thing, through inadvertency, or passion hath passed from me, I have endeavoured to reform it, and humbled my self before there for it.

I have esteemed it the most natural and excellent le of my Tongue, to set forth thy Glory, Goodness, lower, Wisdom and Truth; to instruct others as I ad opportunity in the knowledge of thee, in their dupot thee, to themselves, and others; to reprove Vice ad Sin; to encourage Vertue and good Living; to mivince Errors; to maintain the Truth; to call upon my Name, and by vocal Prayers to sanctisse my tongue, and to fix my thoughts to the duty about which I was; impersuade to Peace, and Charity, and Good Works; and in these imployments I endeavoured to wind up my mague to the highest degree of Elocution, that I was couple of.

have often contemplated thy wonderful Wisdom and Goodness to the Children of Men, in giving them at only Reason and Understanding, but that admira-wesaculty of Speech, whereby one Man might communicate his mind, and thoughts, and wants, and desires,

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and counsels, and affastance to others, the great engine of upholding of mutual Society, and without which or Reason and Understanding were imprisoned within or selves, and confusion would ensue, as once it did at the confusion of tongues, by the most Wise Providences most excellent Ends.

In fumm, I have looked upon this amongst the many other conveniencies I enjoy, as a treasure community to my trust for my Master's use. I have accordingly inployed it conscionably, seemly, and humbly, as thy gift, not my own acquest.

## 9. Touching my Time of Life.

First, I have duely considered what it is, and for what end thou gaveft it me; that it is but a fhortime, and the minutes that are passed, and the opportunition in them, are irrevocably and irrecoverably loft, that all the wealth of the World cannot redeem it: that the time that is before me, is uncertain: when I look upon an Hour-glass, or the shadow of a Dyal, I can gut that here is half an hour, or a quarter, or more, or less to come, but I cannot guess what proportion of time remains in the Hour-glass of my life; only I know it is short, but I know not how short it is, whether a year, or a week, or a day, or an hour, and yet upon this little uncertain portion of time, and the due use of it, depends my Everlatting Happiness or Misery. It is my Seeds-time, and if I fow not my Seed here, it is too late to think of that Husbandry after death; and if fow, and fow not good Seed, my crop will be thereafter in that other World that immediately expens upon the iffue of this; and I have a thousand diverfions that rob me of much of this little portion of time, and yields me no accompt in order to my great Concernment, when I cast out from the accompt of my sime the unprofitableness of my Childhood and Youth, the the hours frent in fleeping, eating, and drinking, regreations, travels, and other things that carry no Sin in hen, there remains but a small portion of a short life oncernments of Everlatting importance, a great wines to be done, great difficulties and impediments inthe doing of it, and but a little portion of time, of a fortand uncertain life to do it in; and yet this life of e was by thee given, not to be trifled and fquandred cither in Sin or Idleness; not to gain Riches. Honour, or Reputation; for when Sickness comes hele will appear infipid and vain things; and when Death comes, they will be meerly useless: but it was fir a higher end, viz. A time to trade for the most valuthe fewel of Eternal Happiness; a time to fow such sed as might yield a Crop of Bleffedness in the next World; a time to fecure a title to an Everlasting Inheritance; fuch a time, as if once loft, the opportunity sloft for ever; loft irrecoverably; for the Night cometh wherein no Man can work; for there is no work, nor livice, nor knowledge, nor wifdom in the Grave whither thou Ecclef. 9. 10.

and upon this consideration of the great end of my life, the great importance of the business that is to be one in it; the brevity, and great uncertainty of this life, and the utter impossibility after Death, to redeem designed of the proper and important business of my life, I have endeavoured to husband this short, uncer-

uin, important Talent as well as I can.

r. By a careful Avoiding of Sinful Imployments, which thence do wast this precious Talent, and contract a anther debt upon me, tenders me in arrears for the time missent, and the guilt contracted.

2. By avoiding Idlenes, burning our my Candle to

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3. By avoiding Unnecessary Consumption of Time, by ing Feastings, Excessive Sleep, Impertinent Visits, seeing of Interludes, unnecessary Recreations, Curious and

and Impertinent Studies and Inquiries, that when at

tained, ferve to no purpole. The bus selected and the sel

4. By applying, directing and ordering even my hu dies of Humane Learning, Histories, Natural or Moral Philosophy, Mathematicks, Languages, Laws, to an end beyond themselves, viz. thereby to inable me to under stand, and observe thy excellent Wisdom and Power, in maintain and uphold thy cause against Atheism, Idolatry, and Errors; to fit me for ferving of thee and me Country, in the station wherein I live.

c. By exercifing my felf in the very business of Calling, as an act of Dury and Obedience to thee, aft. ing in it those Vertues of Christianity that might be honourable to thy Name, of good example to other, of improvement of Grace unto my felf; using in it Diligence without Anxiety; dependance upon thee with out Presumption; Contentedness, Patience, Thankfulness, Honesty, Justice, Uprightness, Plain-dealing, Liberality; and by this means translated my Secular Imployment into an exercise of Christian Duty, serving Thee whilst I served my felf, and converting that very Imployment and the time spent therein, to the Us, Honour, and Advantage of my Lord and Master, the good example of others, and the increase of my Spiritual advantage, as well as my Temporal.

6. By Religiously observing those Times that have been fet apart to Religious Duties, especially the Lord's Day, not mingling with it fecular thoughts or imployments, but with much attention, frictness and care, laying hold upon those times and opportunities, and carefully applying them fingly to the proper bufinestof

the times.

7. By dedicating and fetting apart some portion of my time to Prayer and Reading of thy Word, which! have constantly and peremptorily observed, whatever occasions interposed, or importunity perswaded the contrary.

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8. By making the magnum operter, the Great and One thing necessary, the choice and principal business of Life, and the great delign of it; and efteeming that time front most naturally, profitably, and suitably, that was fpent in order to it; observing thy great Works of Wifdom and Power; contemplating upon thy Goodness and Excellency; hearing and reading thy Word; Calling upon thy Name; Crucifying my Cormotions; exercifing thy Graces, humbling my felf for my Sins; returning thanks for thy Mercies; ftudring the mystery of God manifest in the Flesh; striving m bring my felf conformable to my Pattern, and to have him formed in my Heart, and his life in mine: Crucifying my felf to the World, and the World to me, fitting my felf for Death, Judgment and Eternim. Thefe, and the like imployments I effected the flower, the glory, the best of my spent time, because mer will be carried over with advantage into the life n come: and therefore this I reckoned my bufinefs. and accordingly I made it: other matters, that only fered for the Meridian of this Life, I used either barely benecessity of my present subsistence, or as a divertisement, and sparingly, or in order to those great Ends. Those were the business, these only the parerga of my

to Touching thy Creatures, and the Use of them, and

I have esteemed them as thine in Propriety: thou lest committed unto me the use, and a subordinate lominion over them; yet I ever esteemed my self an accountant to Thee for them, and therefore I have neeved them with Thankfulness unto Thee, the great lord both of them and me: When the Earth yielded a good Crop of Corn, or other Fruits; when socks increased; when my honest labours brought

me in a plentiful or convenient supply, I looked up to Thee as the Giver, to thy Providence and Blessings, at the Original of all my increase; I did not sacrife to my own Net, or Industry, or Prudence; but increased all, as the gracious and bountiful returns of the liberal Hand: I looked upon every grain of Cornths I sowed as buried and lost, unless thy power quickness and revived it; I esteemed the best production would have been but stalk and straw, unless thou hadst incressed it; I esteemed my own hand and industry but important, unless thou hadst blessed it; for it is thy blessing that maketh Rich, and it is Thou that givest power a get wealth, Prov. 10, 22. Dent. 8, 18.

2. I efteemed it my Duty to make a Return of the my acknowledgment, by giving the tribute of my acknowledgment, by giving the tribute of my accease in the maintenance of thy Ministers, and there lief of the Poor; and Lesteemed the Practice enjoyed to thy ancient People of giving the Tenth of their lacrease, a sufficient not only Warrant, but Instruction

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fide for the the

to me under the Gospel, to do the like.

3. I have not only looked upon thy Bleffings and Bounty, in lending me thy own Creatures for my use, but I have sought unto Thee for a Bleffing upon them in my use of them. I did very well observe, that there is by my sin a Curse in the very Creatures that receive, unless thy bleffing setch it out; an emptines in them, unless thy goodness fill them: though the shouldest give me Quails and Manna from Heaven; yet without thy Bleffing upon them, they would become rottenness, and putresaction to me; and therefore lever begg'd thy Bleffing upon thy Bleffings, as well at the Bleffings themselves, and attributed the good I found or was to expect in them, to the same hand that gave them.

4. I received and used thy Creatures as committed in me under a Trust, and as a Steward and Accomptant for them; and therefore I was always carefulto 百年年

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them according to those limits, and in order for the cends, for which thou didft commit them to me: With Temperance and Moderation ; I did not use de Creatures to Luxury and Excess, to make provifon for my Lufts, with vain Glory or Oftentation, but for the convenient support of the Exigencies of my mure and condition; and if at any time thy Gooddid indulge me an use of them for delight, as well u peceffity, I did it but rarely and watchfully. I looked me upon the Wine, when it gave its colour in the Oho, por gave my felf over, either to excess or curiofrin meats or drinks; I checked my fe If therein, as bing in thy presence, and still remembred I had thy Gratures under an accompt? and was ever careful to mid excess or intemperance, because e very excessive Omor Meal was in danger to leave me fomwhat in and arrear to my Lord. 2. With Mercy and Compassion to the Creatures themselves, which thou bit put under my power and disposal, When I confiered the admirable powers of Life and Senie, which law in the Birds and Beafts, and that all the Men in world could not give the like Being to any thing, wrestore that Life amd Sense which is once taken fon them; when I confidered how innocently and amlefly the Fowls and the Fift, and the Sheep and ben take their Food, that thou the Lord of all haft men them, I have been apt to think that furely thou intend a more innocent kind of Food to Man, infuch as must be taken with such detriment to those ling part of thy Creation; and although thy wonder-Goodness hath so much indulged to Mankind, as wive up the lives of these Creatures for the Food of by thy express Commission, yet I still do, and ever think that there was a Justice due from Man, even whose sensible Creatures, that he should take them spalight, yet not for Luxury. I have been apt to think. that

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that if there were any more Liberal we of Creamer for Delight or Variety, it should be of Fruits, or he other delicacies as might be had without the loss of line but however it be, this very confideration hath me me very foaring and careful, not vainly or fuperfin oufly, or unnecessarily, or prodigally to take any the life of thy Creatures for feafting and excess. the very fame confideration hath always gone along with me, in reference to the labours of his Creatures have ever thought that there was a certain degree of Justice due from Man to the Creatures, as from Man to Man, and that an excessive, immoderate, unsealing able use of the Greatures labour, is an Injustice for which he must accompt; to deny domestical Con tures their convenient Food; to expect that labour from them, that they are not able to perform; to me extremity or cruelty towards them is a breach of the Trust under which the Dominion of the Creamer was committed to us, and a breach of that Justice that is due from Men to them: and therefore I have a ways esteemed it, as part of my Duty, and it has been always my practice to be merciful to Beaft. Prov. 12. 10. and upon the same account I have ever efteemed it a breach of Truft, and have accordingly declined any cruelty to any of thy Creatures and as much as I might, prevented it in others, as tyranny, inconfiftent with the Trust and Stewards that thou haft committed to me. I have abhorn those sports that consist in the torturing of the Cree tures: and if either noxious Creatures must be defined ed, or Creatures for Food must be taken, it hath be my practice to do it in that manner, that may be with the least torture or cruelty to the Creature; and I have fill thought it an unlawful thing to deftroy the Creatures for Recreation-fake, that either were not hurtful when they lived, or are not profitable when they are killed; ever remembring, that thou hast given 3601

Dominion over thy Creatures; yet it is under a Law of Justice, Prudence and Moderation, otherwise methould become Tyrants not Lords, over thy Creathere have practifed as Recreations, I have avoided as leave medium intensisand

he to those Habits of Mind and Knowledge that I have bed or acquired; and namely,

Sill bits applements with

it My Learning of Natural Causes and Effects, and Arts and Sciences.

renarh and Heilmork There not effeemed them the chiefest or best furnipreof my mind, but have accompted them but droft nomparison of the knowledge of thee and thy Christ, nd him Crucified. In the Acquiring of them, I have ways observed this care: 1. That I might not too odigally bestow my time upon them, to the prejuof that time and pains for the acquiring of more acellent knowledg, and the greater concernments of Everlatting Happiness.

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1. I carried a long with me in all my studies of this sture, this great delign of improving them, and the onledg acquired by them, to the Honour of thy ne, and the greater discovery of thy Wildom, Powand Truth, and so translated my fecular Learning nan improvement of divine knowledg; and had I had, and practifed that delign in my acquests of ane Learning, I had concluded my time miffpent; sufe I ever thought it unworthy of a Man that had everlafting Soul, to furnish it only with such Learnas either would dye with his Body, and fo become eful for his everlatting State, or that in the next molafter death, would be attained without labour or in this life; yet this advantage I made and found my Application to fecular studies.

I. It inlarged and habituated my mind for me lam of hitice, Prudence and Modera serving of lufely

2. It carried me up in a great measure to the far and grounded knowledg of thee, the First Cause of have practified as Recreations, Have avoidening

3. It kept me from idleness and ruft.

4. It kept my thoughts, and life oftentimes, from temptations to work imployments. I dall had call

My Learning and knowledge did not heighten my opinion of my felf, parts, or abilities; but the more knew, the more Humble I was. 2000000 an anh ha

r. I found it was thy Strength and Bleffing that enabled me to it; that gave me understanding and enlarged it. I did look upon it as a Talent lent me.

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cruly acquired by me.

The more I knew, the more I knew my own !norance. I found my felf convinced, that there we an ignorance in what I thought I knew; my know ledge was but imperfect, and defective; and I found an infinite latitude of things which I knew not the farther I waded into knowledge, the deeper still I found it, and it was with me, just as it is with a Child, that thinks, that if he could but come to fuch a Field, he should be able to touch the Hemisphere of the Heaven but when he comes thither, he finds it as far off all was before. Thus while my mind purfued knowledge I found the object ftill as far before me as it was, if the much farther, and could no more attain the full an exact knowledge of any one Subject, than the hind Wheel of a Chariot can overtake the former thou I knew much of what others were ignorant, yet fill found there was much more, whereof I was ignorant than what I knew, even in the compass of a most confined and inconfiderable subject. And as my very know ledge taught me Humility in the sense of my dwalk norance, fo it taught me that my Understanding wi of finite and limited power, that takes in things by little

hat and little, and gradually. 12. That thy Wildom melearchable and pall finding out. 2. That the which are but finite in themselves, and necessarily those of that infinite Wildom by which they are merived, are yer fo wonderful, that as the Wife Man with No Man can find out the Work that thou makel from de Besinning to the end, Ecclef. 3. Tr. If a Man would and his whole life in the fludy of a poor Fly, there said be fuch a confluence of formany wonderful and me undicovered than the most singular Wir ever yet rradable, becaultboiling

tolk raught me also with the Wife Man, to write and Vexation upon all my fecular Knowledge Dearning, Ecclef. 1. 14. That little that I know. not attained without much Labour, nor yet free much Uncertainty; and the great refiduum which and therefore, by the land the poor and inconfidera

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I did most evidently conclude, that the Happi-and Perfection of my Intellectual Power, was not to bound in this kind of Knowledge; in a Knowledge fensibly mingled with Ignorance in the things it know mingled with a Dif-fatisfaction in of the things I know not , mingled with a in attaining, and reftlesines when attained more I knew, the more I knew that I knew not; he more I knew, the more impatient my mind was what it knew not, my knowledge did raharge my defire of knowing than latisfie it; and some intemperate Schillal Appetite under Heaven, more capable of latisfaction by what it enjoyed, my Intellectual Appetite of defire was, or could Wished with the things I knew, but the inlarging Understanding with Knowledge, did but enlarge amplifie the defire and appetite I had to know; for that

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that what Job's return was upon his inquificion after Wildom, Job 28. 14. The Depth faith, It is not inm and the Sea faith, It is not in me ; the fame account all m several Boxes or kinds of Knowledge gave me, who I enquired for fatisfaction in them: My abstract and choice speculations in the Metaphylicks were of thatab ftract and comprehensive nature, that when I had perused great Volumes of it, and intended my mindele to it, yet it was fo Mercurial, that I could hardly hold it; and yet to extensive and endless, that the more read or thought of it, the more I might. Natural Pi lofophy (though it were more tractable, because holding a greater vicinity to Sence and Experiment, yet) I found full of uncertainty, much of it grounded upon Imaginary Suppositions, impossible to be experimented the latter Philosophers censuring the former, anddeparting from them, and the latter despising and misching both; the Subject as vaft as the visible or tangble Universe, and yet every individual so complicated that if all the rest were omitted, any one had more lines concentred in it, than were possible for any one Age to lift to the bottom; yet any one loft, or not exactly scanned, leaves all the rest uncertain and conjectural: the very disquisition concerning any onepart of the Brain, the Eye, the Nerves, the Blood han perplexed the most exact Scrutators. Those more dry, yet more demonstrable conclusions in the Make maticks, yet they are endless and perplexed: The Proportion of Lines to Lines, of Superficien to Superficient Bodies to Bodies, Numbers to Numbers, nay, to leave the whole latitude of the subject, see what long and intricate, and unfatisfactory pains Men have takens bout some one particular subject, the Quadrature of the Circle, Conical, Oval, and Spiral Lines; and yetifit could be attained in the perfection of it, yet thefe three unhappinelles attend it. our bonnants boil sittle I. That That it is but of little Use; it is only known that it may be known: That which is of ordinary use citer in Architecture, measuring of Bodies, and Suprincies, Mechanicks, business of Accounts, and the its, is soon attained, and by ordinary capacities; the ordinare but curious impertinents, in respect of use and application.

2. That they serve only for the Meridian of this life, and of corporal converse, a separated Soul, or a spiringly departed body will not be concerned in the use and improvement of them.

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majore of such Knowledge will be attained in one hour after our dissolution, than the toillom expense of an Age in this life would produce. And the like my be said for Astronomical disquistions. What a deal of doc there is touching the motion or consistency of the Sun or Earth; the quality and habitableness of the bloon; the matter, quantity, and distance of the Stars; the several positions, continuity, contiguity, and motions of the Heavens, the various influences of the Heavens bedies in their Oppositions, Conjunctions, Astronomy Bodies in their Oppositions, in one moment all the will be known distinctly, clearly, and evidently, which here are nothing but conjectures and opinions, and by long reading or observation.

upon all these considerations, I concluded that the inelectual Power, and the exercise of it in this Life, as given me for a more sure and certain, useful, admitageous, suitable and becoming object, even as knowledge that is useful for the action of Happiness here and hereafter, a Knowledge

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of a subject, though infinitely comprehensive, yet in one; a Knowledge, that though it still move fattle, yet it satisfies in what is acquired, and doth not diquiet in attaining more; a Knowledge that is of the life in the World that is to come, as it is here; Knowledge, that the more it is improved in this life the more it is improved in that which is to come; every grain of it here, is inlarged to a vast proportion hereiter; a Knowledge that is acquired, even with a confer a desire to know, because thy goodness pleaseth to ill such a desire, to instruct from thy self; and there is more teacheth like Thee.

### 12. Concerning Humane Prudence, and Understanding in Affairs, and Dexterity in the managing of them.

bur after our diffoliation, than the to I have been always careful to mingle Justice and Honesty with my Prudence; and have always effecmed Prudence, acted by Injustice and Falfity, the arrange test and most devilish practice in the World; because it profitutes thy gift to the fervice of Hell, and min gles a Beam of thy Divine Excellence with an extuction of the Devil's furnishing, making a Man fo much the worse by how much he is wifer than others! I always thought that Wisdom, which in a Tradef man, and in a Politician was mingled with Deceit, Falfity, and Injustice, deserved the same name: only the fatter it so much the worse, because it was of the more publick and general concernments yer, because have often observed great Employments, especially in publick Affairs, are fometimes under great temptations of mingling too much craft with prudence, and then to mifcal ir, Policy; I have, as much as may be avoided fuch temptations, and if I have met with them, I have gathig of Happiness here and hereafter; a Knowledge the have always observed, that honesty and plaindealing in transactions, as well publick as private, is the best and soundest Prudence and Policy, and comnosly at the long-run over-matcheth Crast and Subtly, Ish 12, 16, for the Deceived and Deceiver are thine, and thou art privy to the Subtilty of the one, and the Simplicity of the other, and as thou, the great Moderator and Observer of Men, dost dispense specificant disappointments accordingly.

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As Humane Prudence is abused, if mingled with fallity and Deceit, though the end be never fo good ; hit is much more imbased, if directed to a bad End, m the dishonour of thy Name, the oppression of thy People, the corrupting of thy Worthip or Truth, or to esegute any Injustice towards any Person. It hath been my care, as not to erre in the manner, fo neither in the end of the exercising of thy Providence. Thave wer esteemed thy Prudence then best employed, when it was exercised in the preservation and support of Truth, in the upholding of thy faithful Ministers, in countermining, discovering, and disappointing the eligns of evil and treacherous Men, in delivering the Oppressed, in righting the Injured, in prevention of Wars and Discords, in preserving the Publick Peace, and Tranquility of the People where I live, in hithful advising of my Prince, and in all those Offias incumbent upon me by thy Providence under everelation.

When my End was most unquestionably good, Lever then took most heed that the Means were suitable and insistable, r. Because the better the End was, the more easily we are cozened into the use of ill Means to effect it; we are too apt to dispense with our selves in the practice of what is amis, in order to the accomplishing of an End that is good; we are apt, while with great intention of mind we gaze upon the End,

not to care what course we take, so as we attain it, and are apt to think that God will difpense with, or at least over-look the mifcarriage in our attempts, if the Ent be good. z. Because many times, if not most times thy Name and Honour do more fuffer by attempting a good End by bad Means, than by attempting both bad End, and also by bad Means; for bad Ends are fileable to bad Means; they are alike; and it doth not immediately, as fuch, concern thy Honour; but every thing that is Good, hath somewhat of thee in it, thy Name, and thy Nature, and thy Honour is written upon it; and the blemish that is cast upon it, is in some measure cast upon thee; and the Evil and Scandal, and Infamy and ugliness that is in the Means, is cast upon the End, and doth disparage and blemis it, and confequently it diffionours thee. To Robier Burnt-offerings and to Lye for God, is a greater differvice to thy Majesty, than to Rob for Rapin, or to Lie for advantage.

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Whenfoever my Prudence was Successful, duely to attain a good End, I ever gave thy name the Glory and that in Sincerity. I have known some Men, (and if a Man will observe his own Heart, he will find it there alfo, unless it be strictly denied, ) that will give God the Glory of the fuccess of a good enterprise, but yet with a kind of fecret invitation of fomewhat of praise for themselves, their prudence, conduct, and wildom; and will be glad to hear of it, and fecretly angry and discontented if they missit; and many times give God the Glory, with a kind of Oftentation and vain Glory in doing to: but I have given thee the Glory, of it up on the account of my very Judgment, that it is due, and due only to thee. I do know that that Prudence that I have, comes from thee; and I do know that it is thy providential ordering of occurrences that makes prudential deliberations fuccessful, and more is due

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monthly ordering, disposing, fitting, timing, directing of all in seeming catualties, than there is to than home Counsel by which it is acted, or seems to be shed; the least whereof, if not marshalled by thy shed, would have shattered and broken the Counsel as thousand pieces: Thou givest the advice by thy widom, and secondest it by thy Providence; thou deach by us as we do by our Children, when we for the total up a heavy staff, or a weight, and we life with them, and we again are too like those Children has think we move the weight, when we move not a gain of it,

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thave ever used that gift with Hamility, not therehereing applause to my self, or owning it; because
hide and Ostentation in this gift would be secret. Idehim to my self, and Sacrilege to thee, robbing thee of
the Glory, and therefore signally vindicated in the exmple of Herod. Act. 12.

bearing, either to maintain a Falthood, or to abuse

with Integrity; I never used the advantage of lineace or Rheterick to deceive People, or to cozen the into a thing. My Heart always went along in my Tongue; and if I used intention of Speech upmany occasion, it was upon an intention of conviction integrate, of the truth, necessity, usefulness, and fitted of what I so perswaded: if my Judgment was substill or uncertain, so was my Speech. I never used licention or specious Arguments to invite any to that, which in my own judgment I doubted, or doubted tether it were fit or seasonable, all circumstances considered. I never used my Elocution to give credit to

an ill causes to justific that which deserved blance to make any thing appear more specious or chom than indeferred as knower thought my profession then ciones necessitate a Man to use his Eloquence by mations, or aggravations to make any thing worker beater than it deferves, or could justifie a Maning to broftigute my Elecution or Rhetorick in fucha was ! card held to be most bafoly mercenary, and thatitm below the worth of a Man, much more of a Christian to midow When the cafe was good, and fully to a peared to me, I thought then was that feafon, that in use of that ability was my duty, and that it was given me for fuch a time as that, and I spared not the beltof my ability in such a season; and indeed Elocution or Rhetorick is a dead and infipid piece, unless it come from and with a heart full of the fence and come Stibht of what the tongue expresseth, and then, and me till then, Elooution hath its life and energy, I effected thefe cases best deserving my Elocution; and in these I was warm and earnest; the fetting forth of thy Ch rus the afferting of thy truth; the detection and onwiction of Errors; the clearing of the Innocent; these gravating of Sins Oppressions and Deceits: and thou I was careful that I did not exceed the bounds of truth, or due moderation, vet I ever thought that these were the feafons for which that Talent was given me, andaecordingly I imployed it. and I tome a name I ver him mary occasion, it was upon an intention of conviction

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In general: I looked upon my Body but asthe Inforument, the Vehiculum disine, and not fo much given for its own lake, as to be an Engine for the excercise of my Soul, and a Cottage, wherein it might inhabit

inhabit and perfect it felf , and upon that reason very careful to keep it useful for shat endy and are on the one lide, by over much Severity in Typorer much pampering or pleasing it, might normake coruly or mafterless, though I held the latter far more my Soul, which was given to rule, brohn worse

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minister and slave of my Body, and was tained by confidered and found that my body was the about of the most dangerous temptations and the coptacle of the most dangerous Enemies to my Soul be greateft, and most intimate, and most affichious Imprations, for the most part made their applications mmy Body, and held correspondence with the Lufts and Indinations of my Flesh and Blood; the Wine, then it gave its colour in the Cup, and the pleafantof of it, variety and curiofity of Meats, beautiful of flethly Allurements, costly and excessive Apparel, heedence and Honour, Wealth and Power, the Purmor of all Provisions convenient for the fufficing of mes, Ease, Idleness and Delicacy; these, land a thoused more made their applications and addresses to fenfual and corporal Appetite; the Motions of my hod, the Constitution or Complexion of my Body, Luft and Defires of my Flesh; or rather this Luft mached and hunted after them, whereby my Body, hich was given to be inftrumental and subservient mo my Soul, was ready fill to cast off the Yoak, and tup for it felf, and profittute that noble part to be a arrant, a Bawd unto it, and bring her to that Serviand Vaffalage, that all her Wit, Skill, Activity, Power, was wholly taken up in contriving and mking provisions for the Flesh. I found that the milial and Beaftly pare, was ready still to thrust the leavenly and fareflectual part out of her Throne, and on renderice

to usure it, and to invert the very order of Nature felf; to that both the parts of my Composition difordered, and out of their Place, and loft their My Body, which was given to ferve and obey, been the Empress, and commanded and corrupted my S imbased and enslaved it to lust and disorder my Soul, which was given to rule, became but the minister and slave of my Body, and was tainted and emafoutated by the Empire and Dominion of my Body and the lufts and fleams of Concupifcence that arise from it; and I considered that if the business was thus carried, my happiness was only in this Life. When Sickness, or Difeases, or Death should seize upon my Body, I had an immortal Soul, that had loft he time wholly in this World; and not only fo, but we imbased and putrefied by these noisom Lusts; and the the very contagion of my Body, was incorporated and diffused through my Soul, and could carry nothing with her but Immortality and Disappointment, and Defilement, and confequently could expect, to all Eternity, nothing but Vexation and Diffatisfaction and Everlafting Confusion. Upon all these confidence rations, I refolved and practifed Severity over the unruly Beaft, brought my Body into fubjection, refefed to gratifie her intemperate defires, denied them, kept them in awe and under discipline; and because I found that my fleshly Luits, grew petulant, imperior, and unruly by variety, curiofity, and plenty of Mean, Drinks, and by Ease and Idleness, I subdued themby moderate Dier and Temperance, by hard Labour and Diligence, till I had reduced my Body to that flate and order that became it, that it might be in fubjection, and not in dominion, might ferve and not rule. I denied farisfaction to an intemperate Appetite, a wanton Eye, a vain Wish, a worldly Define. My Table was spa ring to my felf, my Cloths plain, my Retinue and Attendance

rendence but necessary. I chased away my Luste with be Contemplations of the Presence of God, the end of miles Sufferings, the certainty, yet uncertainty of Death, the State after Death : and mingled all my En ments and Defires with these serious and cleanfing onfiderations: and I peremptorily refused to gratifie acravings of an importunate, inordinate, fentual Apthe; and did resolutely let them know, they should not, might not expect any better dealing from me, and practice was accordingly.

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reching I always avoided the I found by evident Experience, that it is the greatdifficulty that can be, for a Man in a good conditim give himself leave to think it may be otherwise. here is a vanity that accompanies Health, that we can farce perswade our felves that we shall ever be Sick or Dre: wee cannot put another estimate of our condiin than we do at present injoy, especially if it pleasing and delightful. To wean my felf from this motency of mind, although it hath pleased thee to me a ftrong and healthy confliction, yet I often my felf into the imagination and supposition of these, thoughts of my Mortality, abstracted my felf my prefent condition of Life and Health and pe apprehended Sickness, Diseases, old Age, Infirmies Death; and by this means broke and scattered my midence of long Life, continued Health, and took thoughts becoming a Sick, Infirm, or Dying Mana confidered how my Accounts stood, if God should tale to call me away, how I could alienate my mind on the World: what patience I had to bear pain m weakness, and fickness. In my most intire and mest Health, it was my care so to order my Life and thions, at if the next hour might dispoil me of my life and Health too; I did nor, durft not, allow my If in any confiderate practice of any known fin, in

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prograftication of my Repentance, fin a Toleration Pathons dupon a supposition of a continuance of Life of an unfhaken Health; but still cast with my Woold life thus, wear the firmness of my Healthan the shoed of my Life to be broken off the next hour My firm and ftroug constitution made me ment Proud nor Prefumptuous, but the frequent interpolis ons of the thoughts of my change kept me hunti at might not exped any better dealinglifthoust. but

or proffice was accordingly 4. In reference to my Health, I always avoided the ewo Excreams : it., b never made in my Idol, I de elinedenor the due imployment of my Body in the Works of Charity or Negellity, or my ordinary Calling out of a vain fear of injuring my Health; for I recken ed my Health given me in order to thefe imployment andnas he is over-cutious that will mot put on the Clocks for fear of wearing them out, or use his his in his proper employment, for fear of hurring it 4 % he gives the an ill account of a healthy body, that date nor employ it in an employment proper for him, for fear windering his health, aiz I never was vainly prodigal of ic but carefully in a due manner to prefervely Ilwould decline places of infection, if I had no need facy Cathing that brought me to them, unnecessary Tourneys, exposing ony body gratis to unnecession dangers sespecially intemperance in Eating and Drink to thoughts becoming a bick, Infirm, or Dving Manai anidered how my Accounts flood, it God floodd

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beauty, and Comfined of Body thy Bleffing, and invitation to Thankfulner Ilefteemed it to carry with it a fecret admonition to bear a proportionable Mind and Life, to a comely of beantiful Body; and I look'd upon a beautiful counter mance; as a just reprehension of a deformed or ugly Life on Disposition, but I never found in it matter of Pride

the or Vain Glory Latt. Because 18 16 thy Gift; and we note it I a fall or a different flow the president meth a Humor In the Face, a Rhellmin the Ep e or the Smith Pox; rollie the greaten Bearit hone of thefe happen, yer either Old ago, of Death all into Weakhers, Deformer Be Rottembeston therefore in the Enjoyments of there Biellings to them with Humility and Thankinger; an the them; to tole them with Patishes and Conand in the Lors. I looked upon them as Flatter The Spring, pleating to the Eye, But of thort contethe cassality of an unruly Wind and unleafed at Front, a worth or Ply might intercept their mitt woure of continuance; but they that entaber ber. by the Star Tove Willemi Illw Tolmw To much a Men equally Industrious, Sober, Watchful of opport

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nitiss hand throught him chile's Wing and room of good good backwards; and neither they, nor I could pound

I esteemed these acquisitions rained in esteemed these acquisitions rained in esteemed these acquisitions rained in providence and Bleshing, than or my power of additive, for it instrumentally my industry acquised with, yet that very houser is they giff, it is thought that me power all get weath. "Again! Were have to make yet a shall interposition; either of the 7th of the first of Permission might from diappoint and worked as a Permission might from diappoint and worked as the for a Leak, of the discomposite of the Times, or a bodigal wise of 1981, or a Leak, of the discomposite of the Times, or a bodigal wise of 1981, or a word in the word. The first and a start of the first of a word in the word. The first of a word in the pace thick the product of mally years about and care. When I have

have tooked upon a Spider framing his Web with great deal of curiofity and care, and after his indula of many days, the Maid with the Broom, at one br leall; or when I have feen a Republick of Pifnin ith great circumfpection chooling the feat of the Relidence, and every one carrying his Egg and Provi sions to their common Store-house, and the Box min affick firring it all abroad, or a Hen or Partridge for tering it all afunder, fo that in a little moment, all the labour of those poor innocent Creatures is disappe ted , it hathoften put me in mind, how easily and fed denly the collection of many years may be diffinated and the Experience of these latter times, gives fad and plentiful instances of it. I. But if none of all these ri fible emergencies happen, yet it is most plain that without thy fecret Bletting upon honest and commen dable industry, it proves unsuccessful to that end have known in my own observations oftentimes two Men equally Industrious, Sober, Watchful of opportunities, Sparing, yet one gets up in the World, the other goes backwards; and neither they, nor I could pollibly attribute it to any other cause but this, Thou didst bles the labour of the one, and blow upon the labour of the other. And upon all these considerations, I learned in the midft of all my affluence, not to facrifice to my one Net por to faying my Hoart, my Might, and the power of my Hands have gotten me this wealth; but I did te member the Lord my God; for it is he that gave me power to get Wealth Dest. 8. 17.

a. I did not measure thy favour to me, or the goodness or safety of my own condition by my Wealth and Flenty, for I found that those Externals were either indifferently dispensed to the Good and Bad, or if there were any odds, the advantage of Externals seemed to be to those, whose portion we might probably

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michure was only in this Life, My Wealth and Plentherefore rather made me the more jealous of my modition than fecure in it: It made me fearch and examine my condition the more strictly and carefully, and her upon the refule; I found my Sincerity and Upthries of Heart, though I with all thankfulnessacnowledge thy goodness in giving me Externals, yet often begg d of thee that my portion might not be in dis life only; that as thou gavest me Wealth, so thou wouldft give and increase thy Grace in my Heart; that though I could wish the continuance of any External waltages, as an opportunity to do the more good, yet fit were inconfistent with my everlasting interest, my great expectation in the life to come, I should chuse be without the former, rather than lote the latter; and I made it my choice rather to be poor here, and ich in the life to come, than to be rich here, and loft inthe dife to come. The month of your man't wastered you

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And upon the same consideration, I judged my Minever the better Man, nor the better Christian, for hing much of these Worldly advantages. I looked wenthem as external and adventitious advantages, hat had no ingredience at all into my Soul, unless poffor the worte. A found a Man might be Rich rhonourable, in respect of his birth or place, and yet afool, a Glutton, Luxurious, Vain, Imperious, Coveous, Proud, and in all probability the more obnoxious whefe Diftempers by his Wealth or Greatness: on heother fide a Man might be Poor and Wife and Leard, Sober, Humble, and possibly his poverty might in merence to these Verruous Habits be an advantage. My Riches and Honour therefore never made me fet one gain of value the more upon my telf, than if I had the without them. I effeemed it as an Instrument, har being purtingo a Wife, Prudent, Faithful, and Liberal evite a.J

out Care, and the greaterthe Charge that

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beral hand, might be of use; but gave no more value to that inherent worth of the Man, than the Ax or the Saw gives Skill to the Carpenter.

- 4. I effected all the Wealth and Honour that I had but intrusted to me by the Great Master of the World, a Talent which thou committed it to me as thy Steward, and upon account; and this consideration caused me to judge and esteem of my Wealth, and dispense the same quite in another way, than is ordinarily done,
- I. I did not efteem my felf the Richer at all for me multitude of Riches; I esteemed no more given me than what was in a reasonable manner proportionable to my Necessities, to my Charge and Dependance, and to the Station I had in the World; all the reft I looked upon as none of mine, but my Masters; it was rather my burthen than my possession, the more I had the more was my Care, and the greater the Charge that had under my Hands, and the more was my Solicinde to be a Faithful Steward of it, to the Honour and Us of my Mafter; but my part was the leaft that wasin it: Indeed I rejoyced in this, that my Master esteemed me Wife and Faithful, committing the Difpensation thereof to my Truft; but I thought it no more mine than the Lord's Baily, or the Merchant's Cash-keepe thinks his Mafter's Rents or Money his,
- 2. And therefore thought it would be a breach of my Trust to consume or imbezil that Wealth in Exostive Superfluities of Meat, Drink, or Apparel, or in advancing my self, or my posterity to a massie or his Acquest.
- 3. But I employed that over-plus in support of the Ministry, in Relief of the Poor, in Redemption a Captives

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Ciptives, in placing Children to School and Apprendict in fetting the Poor on work; and with submission with Wisdom, I thought that this latter was an equal, fnot a greater Charity than the incouragement of idle or dissolute Persons by liberal supplies: because it kept them in their way that Wisdom and Providence hath defend for the Children of Men.

And in those Imployments of Men in their Lahours I still held this course: r. To allow them competent Wages, 2. That the greatest expence should berather in the Labour than in the Materials. 3. That be nature of the Work should be such as might bring me in a return of profit, rather than of Curiofity: bequie the Proceed might be a Stock for farther Charibr Publick Advantage. But rather than the Poor hould want imployment and subsistence. I thought it lowable to imploy them in fuch Labours as might ald them a Lawful Profit, though it yielded Me onthe like Honest, though not altogether profitaimployments; in all which my principal Defign the support of others, and my own contentation only a concomitant of it; and I thought fuch an iprofitable Contentment lawfully acquired, when it attained by the honest labour and convenient proit of those that I imployed, s. And by this consideation, I kept my Heart from making my Wealth, eiter my Confidence or my Treasures; I kept a loose affection towards it; if I had it, I esteemed it as thy infirm, an increase of my account and care; if I loft without my own folly or fault, I looked upon that has a discharge of to much of my Accounts and harge; I had the less to answer for.

s. I esteemed my Wealth: I. As uncertain to con-

time with me, for it hath its wings, and might tale its flight, when I little thought of it. 2: As the which I must leave when I die. 3. As not useful at ter Death for any purpose what soever unto me. 4. A that which makes me obnoxious to Envy and Rapine while I live. S. As Unufeful at all, but when it is going away, viz. In the Expence of it. 6. As a great temptation to Pride, Vanity, Infolence and Luxury, And upon all thefe, and many more confiderations | ever thought it too low to fet my Heart upon it, and too weak to place my confidence in it. When I had it therefore, I received it Thankfully, used it Soberly and Faithfully; when I loft it, I loft it patiently and contentedly. men erenen et erene Famer Lun ol

2. In as much as my wealth in specie, must be left when I die, and I could not possibly carry that higgare into the other World; and if I could, it would not be of use there, I endeavoured to to order and husbanding that I might receive it, though not in kind, yet by way of exchange after Death, and because I found in the Word, Luk. 12. 33. Matth. 6. 20. 1 Tim. 6. 18, 19. the be that giveth to the Poor, lendeth to the Lord, Prov. 19. 17. and he that giveth to a Prophet, but a cup of cold water in the name of a Prophet, should receive a Prophets kemard, Matth. 10. 41. I have taken that course so to dispose this unrighteous Mammon here, that I might make the God of Heaven my Debtor, not by Merit, but by Promise; and so I have made over that great wealth, that thou didft fend me, unto the other World; and bleffed be thy condescension to thy Creatures, that when thou makest us thy Debtors and Accountants in this World, by thy Talent of all kinds that thou deliverest us, thou art pleased upon the performance of our Duty in that Trust, to make thy self a Debtor to thy Creature by a promise of an Everlasting Reward.

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never foughtor defired it, and that upon thefe Reasons: 1. Because I easily saw that it was rather a Burthen than a Privilege, it made my Charge, and he Accompts the greatet, my Contentment and Reft lefts I found enough in it to make me decline win refrect of my felf, but not any thing that could invite me to feek or donre it. 2. That External Glowand Splendor that attended it, I eftermed as Vain Frivolous in it felt, a bait to athre vain and inconfidenate persons to affect and delight, not valuable mough to invite a considerate Judgment up defire or indertake it. I besteemed them as the Gitt that cothing bitter Pill, and I looked through this dress and milde, and easily faw that it covered a State, obnesious Danger, Solicitude, Care, Trouble, Envy, Difcontent. Anamietness Tempeation and Vexation. I deemed (it) adoptition, which if there were any ditemper abroad, they would infallibly be munting and pushing at it; and if it found any corruptions within, other of Pride, Vain-Glory, Insolence, Vindictiveness, the like, it would be fine to draw them but and the them to work, which if they prevailed, it made Power and Greatness not only my Burthen, but Sing if they prevailed not, yet it required a most Watchful, Affidoods, and Severe Vigilant diabour and sand in all things, believements the ne one

When I Undernot any Place of Power or Emiture, first I looked to my call thereums, to be sich at night different to be thy Call, worting own Ambition for That the Place were such as might be answeted by suitable Abilities in some measure to perform.

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3. That

- 3. That my end in it might not be the satisfaction of any Pride, Ambition, or Vanity in my self, but to some thy Providence and my Generation honestly and singully. In all which, my undertaking was not an add my Choice, but of my Duty.
- 2. In the Holding or Exercifing of these places, all kept my heart humble, I valued not my felf one Rul the more for it, r. Because I easily found that the base affection of Pride, which commonly is the Flythe haunts fuch imployments, would render me difhonorrable to thy Majefty; and differviceable in the imploment. 2. Because I easily faw Great Places wer flippery places, the mark of Envy of was therefore always my care to to behave my felf in it as I might be in a capacity to leave; and fo to leave it; and when I had left it, I might have no Scars and Blemilia flick upon me. I carried therefore the fame events of temper in holding it, as might become me if I wat without it. 3. I found enough in great Imployment, to make me fenfible of the Danger, Troubles, and Cars of it; enough to make me Humble, but not enough to make me Proud and Haughty. The griding delict of gride, Vain Clory, unofence, Vindictivener
- 4. I never made use of my Power or Greatnesto serve my own Turns, either to heap up Riches, or to oppress my Neighbor, or to Revenge Injuries, or to uphold or bolster out Injustice, for though other shought me Great, I knew my self to be still the same, and in all things, besides the due execution of my place, my deportment was just the same, as if I had been no such Man: for first, I knew that I was but the Steward and Minister, and placed there to serve the and those Ends which thou proposeds in my present, and not to serve my self, much less my Passion or Corruptions, And surther, I very well and presents.

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on of cally knew, that Place, and Honour, and Preferment. ferre are things Extrinsceal, and have no ingredience into he Man: his value and estimate before, and under, and add his Greatnes, is still the fame in it felf, as the conter that now stands for a penny, anon for fix pence, mon for twelve pence, is still the same Counter, though polace and extrintecal denomination be changed.

I improved the opportunity of my Place, Emie, and Greatness to serve Thee and my Country with all Vigilance, Diligence and Fidelity: nuefted, countenanced, and encouraged thy Woroce according to that Station I had; I Rescued that opressed that Station I had; I kelcued that the opressed from the Cruelty, Malice, and Insolence of the Opressor; I cleared the Innocent from unjust the Oppressor; I cleared the Innocent from unjust the Oppressor; I cleared the Innocent from unjust the those in Offices, Places, and Imployments of trust and consequence, that were Honest and Faithful; I may be those that were Dissonest, Irreligious, False or bust; I did discountenance, and as they justly fell the Uerge of the Law, I punished Prophane Inchester, Atheistical, Licentious Persons. My Great-Oppressed from the Cruelty, Malice, and Infolence of the Oppressors; I cleared the Innocent from unjust was a shelter to Vertue and Goodness, and a teror to Vice and Irreligion; I interposed to cool the trofity and violence of others against good Men, upm mistake or flight, and inconsiderable differences: In imm, I so used my place and Greatness, and so carried elf in all things, as if all the while I had feen thee, great Master of all the Families in Heaven and arth standing by me. I often confulted my Instructim, by written Word, and the impartial Answers of Conscience; and I strictly pursued it; and when I fund my self at any time at a loss, by reason of the fficulty and perplexity of emergencies, I did in an special manner apply my self unto Thee for Advice and Direction.

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- T. I never affected the Repitation of being kits Great, Crafty, Politick, but Perfective much a defeated ved reputation of Julice, Honefty, Integrity, Venue, and Piety.
- 2. I never thought that Reputation was the thing primarily to be looked after in the exercise of Venue for that were to affect the substance for the lake of the shadow, which had been a kind of levity and imposence of Mind; but I looked at Verrue and the worth of it as that which was the first desirable, and Reputationals handsome and infeful accession to it.
- 3. The Reputation of Juffice and Honelty I was atways careful to keep unrainted, upon thele ground;

  3. Because a blemish in my Reputation would be discussed in the control of a Talent which thou hads committed to me. 3. It would be a weakning of an instrument which thou hads put into my Hands, upon the strength whereof; much good night be done by me.
- 4. I found both in my felf and others a Good Reputation had these two great Advantages in 12. In respect of the party that had it, rewas a hardsome incentive to Vertue, and old strengthen the Vigilance and Care of them that had it, to pre-crive it. There is a certain honest worth and delight in it, that adds somewhat to the care and jealousie of good minds hot rability to lose it. The value and worth of Vertue, though it far exceeds the value of that Reputation that arises from it, yet it is more Platonick and Spiritual, and had not always that impression upon us, as the sence of our

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Repuration hath is and I always looked upon it as not first evidence of the Wistom in Governing Mention and Evidence of the Wistom in Governing Mention and stand of External Splendon and Glory to Gooding a means to make the control of the characters as the Shell or Husk to preferre all and it is both an all of the control of the characters and a feet of the control of the control of the good and the gives a Man a fairer opportunity and freight others and the good Actions for the good others and the good which and of the control of the good which and the good which and to the good the good which and to the good the good the good which and to the good which and to the good f. Thefe Temptations I always found attending a fair Reputation, and I still watched and declined them Pefts and Cankers. Tr. Pride and Vain-glory : 1 efeemed this as that which would fooil and deface not ally my Soul but even that very Reputation which I be acquired. There is nothing fooner undees Remation, than the Pride and Vain-glory that a Man thes in it. 2. Idleness and Remisspels, when a Man legins to think that he hath fuch a flock thereof, that he may now for ftill, and with the Rich Man in the Cofpel, please himself that he hath enough laid up for miny years, and therefore he at once frarves buth his Godness and Repocation 3. A daring to adventure bon fome very ill action, upon a fecret and deceitful whidence in his Repuration, thinking now he heah Heaired fuch a flock of Reputation, that he may wish kreev and fafery, and firecess, adventure upon any ting in confidence that his Reputation will bear him and an A Man of great Reputation thall be fuce by those in Power, to be put upon actions that may serve Turn; this is the Devil's Skill; for if he carry it out mon the strength of his Reputation, the Devil makes the 136 V

the very result of Virtue and Worth the instrumentof Injustice and Villany; but if he miscarry, the Deni hath got his end upon him, in that he hath blafted him, and wounded thy Honour which fuffers in his diffreputation. c. A great Reputation, and the fent of it, and delight in it, it is apt to put a Man upon an Shifts, though never to unhandsome to support it. 6.1 makes a Man oftentimes over-timerous in doing that which is Good and Just, least he should suffer in his Reputation with forme Party, whose concernment may lie in it. 7. It is apt to make a Man impatient of any the least blemish that may be causetelly cast upon him. and to fink under it. A Man of a great Reputation, and (who) fets his heart upon it, is desperately sen-Able any thing that may wound it. Therefore, fair Reparation, and I fight watched and declined them

6. Though I have loved my Reputation, and have been vigilant not to lofe or impair it by my own default or neglect; yet I have looked upon it as a brittle thing, a thing that the Devil aims to hit in a special manner, a thing that is much in the power of a falle report, a mistake, a mis-apprehension to wound and hart, notwithstanding all my care, I am at the mercyof others, without God's wonderful over-ruling Providence. And as my Reputation is the efteem that a thers have of me, fo that Efteem may be blemished with one my default. I have therefore always taken this Care, not to fet my Heart upon my Reputation. will ale all Fidelity and Honesty, and take care it shall not be lost by any default of mine; and if notwithfrancing all this, my Reputation be foiled by evil, or envious Men or Angels, I will patiently bear it, and content my felf with the Serenity of my lown Conscionce, Mie murus abenem esto. Throat this is the Devil's Skills for if he carry it out

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when thy Honour, or the good of my Country of concerned, I then thought it was a feafonable time to lay out my Reputation for the advantage of either, and to act it, and by, and upon it, to the highest, in the ute of all lawful Means; and upon such an occasion the Counsel of Mordecas to Hesther was my incouragement, Hesther; Who knoweth whether God hath given thee this Reputation and Esteem for such a time a this?

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#### CHILDREN

Hen I laft Lodged in this place, in me former up to London. I cent von for hence divers. I thruthing concerning we See so, and how you hould manates and required you to take Copies of it, and to died -iQu practice economic to it. I lorgor to epquired voit, whather you had to Ven Copies of it, but I bon vou have, and I do egain require you to be emetable observing those and my former Directions given to von fame' in Writing, and made more by Word of mouth I have been careful that my Eventhe migh be aviile direction to your but it may have been defecting consider the contract of the c checkelly in respect on the different condition see vours : reel am cartin that those Rules and Diprefiew which I have at leveral times given you, both in Witting, and by Word of mouth, have been laind, and wholesome, and featonable; and therefore and the child that won thould remembed and practice them: sai MODIT

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# Counfel of Mandeen to Helther was my incourage. Higher Who Lockith whether Od hush Well Re cutation Boy of find a time

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#### CHILDREN

Children,

Hen I last Lodged in this place, in my Journey up to London, I fent you from hence divers Instructions concerning your Speech, and how you should manageir, and required you to take Copies of it, and to direct - Your practice according to it. I Forgot to enquired you, whether you had taken Copies of it, but I hope you have; and I do again require you to be careful in observing those and my former Directions given to you, fome in Writing, and many more by Word of mouth, I have been careful that my Example might be a visible direction to you; but if that hath been defective, or not fo full and clear a pattern of your imitation, especially in respect of my different condition from yours; yet I am certain that those Rules and Directions, which I have at several times given you, both in Writing, and by Word of mouth, have been found, and wholesome, and seasonable: and therefore I do expect that you should remember and practife them: and though

south your young years cannot yet perchance fee the perience will make you know the benefit of them. In Advice given to young People, it fares with them as it with young Children that are raught to Read, or school-Boys that learn their Grammar tules learn their Letters, and then they learn to feel a wilable, and then they learn to put together feveral sollables to make up a word; or they learn to decline Noun, or to form a Verb; and all this while, they aderstand not to what end all this trouble is; nor what means. But when they come to be able to read Enin or to make a piece of Latin, or to confirme a lain Author, then they find all these Rudiments were very necessary, and to good purpose; for by this means they come to understand what others have mitten, and to know what they knew and wrote, and thereby improve their own knowledge and underunding. Just so it is with young People, in reof Counsel and Instruction, when the Faom or the Minister, or some wise and understan-me Man doth sometimes admonish, sometimes chide mreprove, fometimes instruct, they are apt to wonwhy so much ado, and what they mean, and it is blesome and tedious, and seems impertinent; and are ready to fay within themselves, that the time better spent in Riding, or Hunting or Merriit, or Gaming; but when they come to riper years, n they begin to find that those Instructions of the cient, or of excellent use to manage the Conversa-, and to direct the Actions, and to avoid Inconmiences and Mischiefs, and Miscarriages, to which ey are subject without the help of these Counsels. And refore it hath been my Practice to give you line upon n, and precept upon precept, to enable you to freer order your course of life through an evil and dan-

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gerous World; and to require you to be frequent, reading the Scriptures with due observation and understanding, which will make you wife for this life, and

that which is to come.

I am now come well to F. From whence I wroten you my former Instructions, concerning your Word and Speech; and I now intend to write something you of another Subject, viz. your Observation of the Lord's Day, commonly called Sunday; and this I do for these Reasons.

that I am to rest at this place upon that Day, and the consideration therefore of that duty, is proper for me and for you; it is Open dies in die suo, the work sit and

proper for that Day.

2. Because I have by long and sound Experience found, that the due Observance of this Day, and of the Duties of it, have been of fingular comfort and advantage to me; and I doubt not but it will prove fo to you. God Almighty is the Lord of our time, and lends it to us, and as it is but just we should confecrate this part of that time to him; fo I have found by a Strict and Diligent Observation, that a due Observation of the Duty of this Day, hath ever had joyned to it, a Bleffing upon the rest of my time; and the Week that hath been so begun, hath been bleffed and prosperous to me; and on the other side, when I have been negligent of the Duties of this Day, the rest of the Week hath been unsuccessful and unhappy to my own fecular Imployments; fo that I could easily make an estimate of my successes in my own fecular Imployments the Week following, by the manner of my patting of this Day: and this I do not write lightly or inconfiderately, but upon a long and found Observation and Experience.

3. Because I find in the World much Loofeness, and Apostacy from this Daty. People begin to be cold and careless

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creles in it, allowing themselves Sports and Recreations, and secular imployments in it, without any neoffity, which is a sad spectacle, and an ill presage. Reconcerns me therefore ( that am your Father) as much as I may, to rescue you from that sin which the Examples of others, and the inclination, and monsiderateness of youth is otherwise apt to lead you into

If therefore fet down unto you particularly (and not in generals only) these things, I. What is the section and Ground of your Observation of this Day.

What things ought not to be done upon this day, thich possibly may be Lawful upon another Day, 3. What things be done upon this Day. 4. What things are either fit or necessary to be done in order to the Sanctification of this Day.

I. Touching the first of these, viz. The reason of the Observation and Sandssication of this Day; and the Reasons are these:

1. It is a moral Duty, that fince the Glorious God ives me my time, I should consecrate and set a part one portion of that time in a special manner to his service.

2. And because the Glorious God best knows, what portion of time is fit to be peculiarly dedicated to his kevice, that so the Morality of that Time might be betermined unto some certainly, he hath by his expensive precept, given to his Ancient People, the Jews, limited one day of seven, to be that special portion of time which he would have peculiarly dedicated to his service and so to conclude, and ... into it the Morality of that Duty.

3. This feventh portion of time, under the old law given to the Jews, was determined by the Precept and Command of God, in the 4th command, and likewife

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likewife by his own Example confided to the day from the Creation, upon which the Lord reference his works of Creation and had a si daily and

4. But our Saviour Chrif, who is the Son of Ga Bleffed for ever, and is Lord of the Sabhath, Mal 12. fulfilling the work of our Redemption by his to farriction upon the first day of the Week, and by Mission of the Holy Ghost miraculously the first dame the Week! and by the feerer Mellage of the Spirit the Apostles and Primitive Church, bath transant the observation of the Seventh day of the West to the First day of the Week, which is our Christia Sabbath; that as our Christian Baptifu fincerds it Sacrament of Circumcifion, and as our Christian Pascha of the Sacrament of the Eucharit; succeeding The Jewish Passeover; so our Christian Saboath in First day of the Week, succeeds the Sabbath of the Seventh day of the Week and that Mortality, which was by Almighty God, under that Covenant co-fined to the Seventh day, is by the Example of Christ and his Apostles, to us Gentiles, transfered to the first day of the Week, and that which work have been morally a violation of the morality of the Fourth Command under the Jewish Sabbath, is a violation of the same Fourth Command, if doe upon the Christian Sabbath: though the Stricture and Severity injoyned to the Jews be not alread ther the fame that is now required of Christians. thus you have the Reason of the Obligation upon to Christians, to observe the First day of the Week, because by more than a humane Infliction, the Morality of the Fourth Command is transferred to the First day of the Week, being our Christian Sabbath: and so the Fourth Commandment is not abrogated; but only the day changed, and the Morality of that Command lonly translated, not annulled. To hangement vino

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1 2. Concerning the Second. It is certain that whee mlasful to be done upon another day, is much more unwhil upon this; as Excels and Intemperance, and the he finful and unlawful actions. But further, there are my things that may be lawfully done on another day, nch may not lawfully done upon this; and many that are not only lawful upon another day, but the fit and decent, which are yet unfit to be done upon another day, but day. Upon other days we may and must imploy our eves in our fecular and ordinary Callings; we may use dily Exercises and Recreations, as Bowling, Shooting, Hunting, and divers other Recreations; we may fludy mane Learning: But I hold these to be not only unfit, unlawful to be used upon this day, and therefore Moderate walking may thus far be used, far only, as it enableth you to the more chearful and ively performance of the duties of this day; and therefore fallow you to walk foberly about half an hour after Dinto digeft your Meat, that you be not drowlie, nor inoled in the Religious duties of the day. Merry, but miles talking, or talking about sports or worldly business, be used another day, but not upon this: Feastings be fometimes feafonably used upon other days, but are fit upon this day. Let only fuch provision be made on this day, as may be necessary for the Feeding of the lamily, and the Poor; and therefore I hold that Curiofibaking of Meats and superfluous provisions upon this fare to be avoided, as being an unnecessary breaking of teft of this day, and unbesceming the solemnity of it. III. 2. What things may be done this day, is a Question of freat Latitude; because Circumstances are many, that do th divertifie the actions of men, and many times render lawful or unlawful, according to those varieties of Chainfifunces. Therefore I shall shortly set down those that do not of themselves directly tend to the Sandication of this day, that yet may, and sometime must be troon this day. For there were many things that were

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firstly enjoyned to the Jews in their observation of the Sabbath, which were Ceremonial, and concerned only instate, and do not oblige under the Gospel; as their drein of Meat upon this day was prohibited to them, but not us; and many more things they did forbear and count in lawful, which in truth were not only not for

bidden, but enjoyned and commanded, for who our Lord reproves the Phanifees, who accounted it a break of the Sabbath to heal the Sick, or to pluck the Ears of Corn for the necessary relief of Hunger. Therefore,

I. Works of absolute Necessian for Man or Beasts may be done upon the Lord's day. And those I call works of Necessity, which cannot be done before the day, or after without apparent danger. As for instance, stopping of the Breach of a Sea wall; supporting a House, that upon a fudden tempelt or cafualty is ready to fall; pulling our an Oxe or other Beaff fallen into a Ditch; preventing of Trespass that by a sudden Accident may be occasioned in my Corn, or my Neighbour's; Setting of a broken bone; Phylick to remove an incumbent, or imminent Difeate or Pain; Milking of Cowes; Feeding of Cattel; Thene cellary dreffing of Meat for the Family, and many more instances of that kind. But yet therein, great warinesan integrity must be used; for otherwise Men, under pretence of necessity, will take the liberty to do what they please Therefore take these Cautions Concerning Necessity.

1. That is not a Necessity that excuse ha work upon this day, which might have been reasonably fore-seen and done before the day: As for instance, A man hath a secossity to dress Meat for his Family, which he might have provided on the Saturday, and neglects it; this necessity will not justifie him in sending two or three miles to buy met

upon the Lord's day.

2. That is not a Necessity, which may be forborn to be done without any absolute destruction or loss of the thing until the Morrow. If a rick of hay be on fire, I may endeavour to quench it on the Lord's Day: But if my Com

cut, and lying upon the ground on the Saturday, nough the weather be rainy, or inclining to wet, I may a make it into Cocks, or fetch it home upon the Lord's because possibly Almighty God may fend fair weather to morrow. And therefore in my forbearance I do to duties under one, viz. observe his Law, and rest upon a Providence. Men make necessities many times to eve their Ease and Sloth and Fancies, when in truth there is none, but the business may be deferred without any danger. If we would be more Faithful in our Obedence to God, we should find many pretended Necessities within into meer Imaginations.

Works of Charies. Relief of the Poor; Administring the upon an apparent necessity; Visiting or comforting afficient; admonishing the disorderly; persuading Peace reven Neighbours offended, and Endeavouring to complete differences which require not much examination, or much be deferred without an apparent danger of greater michiel. These are not only permitted, but commendable, commanded upon this Day. But if the business remite examination, or may be deferred till to morrow, then is best to defer such examinations and treaties between offended parties till another day; because they will take may too much of the little precious portion of time of this ward may be as well done to morrow.

As for the fourth, what is proper, hi, or necessary to done, in order to the Sandification of this Day, I will let or particularly; for Generals seldom produce any great led, because every man is apt to construct them according

his own mind and liking.

1. I would not have you meddle with any Recreations, allimes, or ordinary work of your Calling from Sasurday the areight of the Clock, till Monday Morning. For though an not apt to think that Sasurday-night is part of the Christian Sabbath, yet it is fit then to prepare the heart for it.

2. Rife at least three hours before morning Sermon ;

and fitted your felf for the Solemniry of the day, Read two Chapters in the Bible, and then go folemnly to your Prison Prayer, and defire of God his Grace to enable you to San Chiffe his Day: and after your private Prayer, Read another Chapter, and let your Reading be with Attention, Observation, and Uncovered on your head.

3. When you are in the Publick Worship and Service of God, be Uncovered all the while of Reading, Praying, or Preaching, and if the weather be too cold wear a Same

Cap.

4. Kneel upon your knees at Prayer. Stand up at the Reading of the Plalms, and at the first and second Leson, and the Epistle and Gospel, the Hymns and Creeds; so you shall avoid offence, and give the same honour to every pan of the Holy Scripture: But stand not up at reading of any

Apocryphal Book, if any happen to be read.

5. Sit at the Sermon and be very attentive at your Prayers, and in your hearing, I commend you Weising the Sermon, especially till you are one or two and twenty year old, because young minds are apt to wander, and writing the Sermon fixeth them and maketh them more attentive.

6. When the Minister readeth any of the Pfalms or Lefons, turn to them in your Bible, and go along with him, it will fasten your attention, and prevent wandring thoughts

7. Be very Attentive and Serious at Church, we no Laughing, nor Gazing about, nor Wifering, unless it to ask those by you, something of the Sermon that you slipped in writing.

8. Sing the finging Plalms with the rest of the Congre-

gation.

9. After Sermon, eat moderately at Dimer, rather furingly than plentifully upon this day, that you may be it for the Afternoon's Exercise, without drowliness or delness.

10. Walk half an hour after Dinner, in the Garden, we digest your Meat, then go to your Chamber and peruse

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Notes, or recollect what you remember of the Ser-

and Afternoon, and be there before the Minister begin, and flay, till he hath ended: and all the while you are at Church,

arry your felf Gravely, Soberly, and Reverently.

12. After Evening Sermen, go up to your Chamber and rada Chapter in the Bible; then examine what you have written, or recollect what you have heard; and if the Sermon be not repeated in your Father's House, but be repeated in the Minister's House, go to the Minister's House

w the repetition of the Sermon.

13. In all your Speeches or Actions of this day, let there be no Lightness nor Vanity; use no Running, or Leaping, or Playing, or Wrestling; use no Jesting, or telling of Tales or foolish Stories, no talk about worldly business; but let your actions and speech be such as the day is, serious and screed, tending to learn or instruct in the great business of your Knowledge of God, and his Will and your own bury.

14. After Supper, and Prayers ended in my Family, every one of you going to Bed, Kneel down upon your Knees and defire of God his Pardon for what you have done amiss this Day, and his Bleffing upon what you have heard, and his acceptance of what you have endeavoured in his Ser-

vice.

15. Perform all this Chearfully and Uprightly, and Honestly; and count it not a burden to you; for assure your selves you shall find a Blessing from God in so doing And remember it is your Father that tells you so, and that loves you, and will not deceive you; and (which is more than that) remember that the Evernal God hath promised, Isa, 13, 14. If thou turn thy Foot from the Sabbath, from doing Thy pleasure on My Holy Day, and call the Sabbath a delight; the Holy of the Lord, honourable; and shall the Sabbath a delight; the Holy of the Lord, honourable; and shall the Sabbath a delight; the Holy of the Lord, honourable; and shall the Sabbath a delight; the Holy of the Lord, honourable; and shall the Sabbath a delight; the Holy of the Lord, honourable; and shall find the Lord, and I

Directions for keeping &c.

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will cause thee to ride upon the high places of the Earth, and fast the with the Heritage of Jacob thy Fasher; for the mouth of the Lord hath spoken is.

And thus I have written to you of the Observation of the Lord's Day; wherein, though I have emitted many things that might have been fit to be inserted, yet you must consider that I had but a small portion of time allowed men write, while I lay at an Inn, and upon that day wherein I have performed those duties, which I now enjoyn you. Let the Original be laid up safely for your Brother R, and every of you take copies of it, that you may thereby remember the Counsels of

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Officer the 20th. 1662.

Your Loving Father.

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## Christmas Day.

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A Lmighty God, when he bad rais'd the

Chriftmas-Day, 1651.

Of Heaven and Earth, and furnished the same With works of equal wonder, framed then Apiece of greater Excellence, call'd Man: Gave him a comprehensive Soul, that foar'd Above the Creatures, and beheld his Lord: Inscrib'd him with his Image, and did fill The Compass of his Intellect and Will With Truth and Good; gave him the Custody Of his own Blifs and Immortality. And justly now his Soveraign might demand Subjection and Obedience at his hand; Were only Being given, twere but right His Dept of Duty [hould be infinite: But here was more, a super-added dress Of Life, Perfection, and Happinefs. Tet this great King, for an Experiment Of Man's deferv'd Allegiance, is content

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To use an easie Precept, such as stood Both with his Creatures Duty and his Good: Forbids one Fruit on pain of death, and gives Freely the rest, which he might eat and live. But Man rebels, and for one tast doth choose His Life, his God, his Innocence to lofe. And now death stricken like a wounded Deer. Strictly pursued by Guilt, & Shame and Fear, He seeks to lose himself; from God be flies, And takes a Wilderness of Miseries; A Land of new Transgressions, where bis Curse Is closer bound, his Nature growing worse. And whiles in this condition Mankind lay. A man should think his injur'd God should say, There lies Accursed Man, and let him lie Intangled in that Web of Misery, Which his own Sin hath Spun; I must be True And Just, Unthankful Man, thou hast thy due. But 'twas not so. Though Man the Mastery With his Creator's Power and Will, dares try, And being over-match'd with Power, disdains To seek a Pardon from his Soveraign; The Great and Glorious God, the Mighty King Of Heaven and Earth, despis'd by such a thing As man, a Worm of his own making, breaks The rules of Greatness, and his Creature seeks, His froward Creature; not in such a way As once he did in the cool of that day, Wherein Man finn'd, and bid; such Majesty Had been too great for Man's necessity: But the Eternal Sun of God, the Word, By which all things were made, the Mighty Lord, Affumes Assumes our Flesh, and under that he laies. and hides his Greatness, and those Glorious

Rayes Majesty, which had been over bright. and too resplendent for poor Mortals fight; and under this disquise, the King of Kings he Message of his Father's Mercy brings; solicits Man's return; pays the Price. If his Transgression by the Sacrifice bis own Soul; and undertakes to cure beir Sin, their Peace and Pardon to procure; (conquer Death for him; and more than this. lesettle bim in Everlasting Blis. lad now, O man, could this excess of Love. In Thankfulness to such a height Improve, but it could fire thy Soul into one flame Love, to only him that bought the same I fuch a rate, yet still it were too small recompence thy Saviour's Love withal; we did he give thee Being from the dust. lul for that only Being, 'twere but just pay thy utmost felf: But when once more Being, and thy Bliss he did restore such a means as this, it doth bereave In Soul of bopes of recompence, and leaves ly Soul infolvent. Twice to him this day how ow'st thy self, yet but One self canst pay.

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The Prince of Darkness, flesht with Victory Without Date. our first Parents first Apostacy,

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Usurpt a Lawless Soveraignty on Man, Revolted thus from his first Soveraign: And though by that Apostacy he found, Under the chains of death his Vaffal bound. Tet to secure his Empire, be dre spread The World with Darkness, & thereby did led His Captives as he pleased: Thus he bears His Rule usurped near four thousand years; Except some finall confin d Plantation. Within a Family or Nation. But now to put a period to this Raign Of this Usurper, and reduce again Man to his just subjection, 'tis decreed' That Man from this Subjection shall be Free! And this not by the absolute Command Of an immediate Power, nor shall the Bands Of Angels Glorious Hofts ingaged be To rescue man from this Captivity: But God an unfuspected means intends, And yet most suitable unto this end. Sin stain'd our Nature, and the Serpents, "will Did man of Innocence and Life beguile; By Man his head is crushed; the Lawful Lord Unto his Creature, Man to his Life reflord; A Virgins Son is Born: This Rifing Sun, The Worlds inthralling darkness overruns; A Child to us is Born, whose Innocence, Our Natures Spot and Stain doth purge and cleans His Wounds, our Cure; his Bonds, our Liberty His Death becomes our Life, our Victory. And this is he whose Birth we celebrate, And from this Day our Happiness do date.

### M

Reader, behold and wender. There was one Oliged to his Prince, and him alone ball the Bonds, which Duty, Gratitude, Leve could fasten; such as might exclude Ill thoughts of a Defection; yet this man Breaks all; rebels against his Soveraign; He fles; is apprehended; fensendd; caft; ind die be must; the final Sentence past luns no reverfal. Lo! in that very Now, Pherein the Offender waits his fatal blow; he injur'd Lord doth substitute his own, sonly Son, into the Priferer's room, hatakes the blow due to the Traiter, dies, Traitor's punishment to satisfie. le Case in Mine and Thine. By all the Bands Nature, Love and Covenant, we stand gged to Almighty God; we fell that Allegiance when we did rebel winft his Law in Adam : By that Law twere condamn'd to die; no help we fam, hope of refene: Then did his Majesty wil the admirable Mystery we Redemption the Eternal Son the Eternal God descends; becomes for our fake, and in our stead doth stand, intercepteth from his Father's hand, A froke that was our due, becomes the Price Redemption and our Sacrifice.

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Cheffmas-Day; 1456.

### IV.

Christman Day, 1652 When I begin sadly to think upon
Our Blessed Saviour's incarnation,
How he, that was before the World began,
In time assumed our steft, became a Man;
And in one Person, one Immanuel,
God in his Creature did together dwell;
That strange descent, when he was pleas d total
His Creature's Nature for his Creature's su
And tread those steps of Birth and Insancy,
Which Mortals walk, and after all to die;
And such a death, the wonder doth amaze
My thoughts, whiles on this Mystery they gas
Blessed Creator, what had it been to Thes

If man had never been, or if that he,
Once fain and loft, had lain Eternally
Under his just discreed misery:
But if thou wilt thy Creature have restord,
Can no less rate suffice & Must the great Lond
Of Heaven and Earth, to compass such an en
So undescru'd beneath himself descend?
And if he must, yet why so low? the Son
Of the immortal God, Man to become?
Had it not been descent enough for him,
To take the Nature of a Seraphim?
Or if no other Frame or Nature can
Serve our Redeemer's work, but that of Man
Tet wherefore must our Blessed Lord be led

Through all those weary steps, which More

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tread,

Infancy and Touth, and Age, the path ha Nature fines the Fall obtained bath 1 0 rather had gone by those steps of Nature, and had assumed that ripeness and that stature, het Adam had at first, and so past by, mist these Natural Information if that might not be, yet why beginn to stable, and a Manger's Toft from theuse Egypt for bir fofeguard and defence maje, so do his Sorrows and his Tears, his al it was full Tide, that bitter day, 10 Person the Servant did his Lard betray? by was he not as feon as born Preclaim'd inks Mighty Monarch & and then entertain'd fib all the outward Glory and Renowed ha could attend on an Imperial Crown? The did not all the Emperours and Kings len Scepters, and their Tribute bither bring ake him Great? Silence thy Quest and know. reatest Worldly glory was below lary of the Kingdom he defigued, Kingdom feated in the Soul and Mind: Heavenly and Eternal Kingdom, fuch O loth excel all Earthly Pomp as much light excelleth darkness; nor is this libat in this descent inclosed is so A ..... Saviour's free and great obssement proves magnifies that great excess of Love barg to Man, when for his ancly fake, or, so low an Equipage be takes; Obliging

## Poems upon

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Obliging Man by foces, yet powerful chain of Love and Gratitude to him again,

in a shut we wir and that Hature.

Christmas-Dey, 1667. John 1.14 The Word was God , and get made Flesh

Mysterious change, and yet instruct a change I we Musures, God and Man, most strictly jugal Into one Person, yet distinct remained. But why this great conjunction to the what and Could countervail it t what did it portend Of equal moment t or what great event Required such means for its accomplishment. Was it so some poor fallen Man? Alas! Allowing it suiful Worm; one that still will A Rebelson hit Maker. How could be For Love or Pity bope: much less to be Redeamed at such a Rate; But if he should Hope for a Pardon, yet his Soveraign could On easter strius. Life and a Pardon give;

Rech. 16. 6. His only word could bid and make him Line Peace buffer throughts, this depth is too profuse For your of farbons, Angels cannot found. This Oceans: but yet, if needs you will be reving after it, and fearehing fill, Let this compose you: God's delight bereit, Next to his own dear Glory, was to bring Man to enjoy his maker, the chief Good, Wherein alone his Blost condition stood, Which and his bad, and lost; and fince so the We have our God again to the History.

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But him to kum and love; each singunflance In this defige are fitted to advance of week had Thefe two important Means; and yet because The Wife Creator Schoon breaks thefe Laws Himfolf bath fet, be chufeth to improve, and to advance that Knowledge and that Love, levels great Work, by Means of Such a rase A wight be Powerful, yet accommodate hal proper to our Mature; fuch as take had fait hell with his Greatures frame and make, Shald Ged in his bright Mojelly appear .... Knowledge To teach us him to know, we could not bear The brightness of his Glory; that pune Light Would dissipate our Nature, or afright, all lifted of traching us: Again, food we Learn only from a Mortal Man, emaile be In meak and imposent. God sherefore chofe Amiddle way, namely to interpole ... . ......... twell of flesh before that Majesty, Which if a Mortal Should has fee, he dies. 14 This weil the Glarions San God doth take, 44 Lander it with Men, converse he makes, hows them bis Father's Will. And none fo fit. liteach us what to know of God, for it Ly best within his Knowledge. This ba Speaks 11 Na in the voice of thunder, weither breaks In Seraphick Raptures, but complier of 100 Was bemane methods; cleaths great Myferies h plain discourses a weeth Arguments, humane Reafon's gently Reops to fenfe miracles, the greatest evidence

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Of Truth our Nature knows, and in this fift Manh 42.2. And gentle voice, his hearers Souls he fills With profitable Truths ; yet to evince z Kings 19. That God was in that voice, and evidence His Million and his Doctrine both Divine He lets formuels of's narrive Glory fhine. Refracted shrough this cloud of flesh, such light As sweetly might convince, but not affright And fince our Maker knows nothing incites Our Love with greater fervour, nor invites LOVE. Our humane Nature more, than when we fee Surpaffing undeferved Love to be First shown to us, he chooseth to express His Love so highly to us, and to dress The whole OEconomy of Man's Redemption With fo much tenderness, such condescension Such matchless instances that did excel Example, never had a parallel. Poor Wretched Man! Thou walt a lost, undone Distreffed, worthles, fallen Creature, one That hadft rebell d against thy God, and thous Under the Chains of Death thou didft not kin Nor feel thy bondage, that did ft rather form Than feek a Pardon; yet in this forlors Estate of thine, thy injur'd Maker fends His Son to feek and fave thee: He descends To fave his Rebel; though he did not need, He feeks thy Love, becomes a Man to bleed And die for thee, an Enemy that never

So much as asked help, and to deliver
Thy Soul from endless Death, and with his on
Abasement to procure for thee a Crown.

And lell me now, if ever any thing could be contrived by less than Heaven to bring Man to return and love his God, that fits So well our frame, or that fo kindly hits Our best affections strings. Sure none but he. Who knew, because he made our hearts, could see What might endear it most, exactly knew All the approaches, every avenue That gives access to it, could only frame A means fo fuitable to win the fame. Methinks in this defign I cannot tell, Whether the Wifdom or the Love excel: Both wonderful, and both may justly move, And raife our Admiration and our Love. had he that thinks but of it, and yet can Deny his dear bought Love, bath put off Man.

## I bear mist subscribe, IN power is

The Sun of Righteonfness when he arose in our Horizon here, did not disclose Hunsels with splendar: There's no Court prepar'd, No stately Edifice, or structure rear'd for his Reception: This great Potentate, And Prince of Heaven and Earth assumes no State
When he assumes our Nature, but conceals

When he assumes our Nature, but conceals
His Oriental Lustre under Veils
And Clouds of Lowliness: First he takes
Not the Angelick Nature, but he makes
for Flesh his Mantle, where he doth infold
That light which Seraphinis cannot behold

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Chaftener Day, 1663.

Without amazement; and this he allumes Not from some Princess desked with plames Of Honour and of Wealth; but from a low And Poor though noble Virgin; and if now We think his Birth in some great Court to find We are deceived, poor Bethle'm is defigned For his first breath; and in that Town an Im And in that Inn a Stable; there begins This blest Epiphany; the World affords No better room to entertain her Lord. And now, if only on the History We gaze, we look too short, the Mystery Is fruitful: Christ began to teach And be at once, and ere be spake to Preach. It doth command thy Faith, when thou doll fee Effects of greatest weight produc'd to be From things without all humane Grandeur, then Thou must subscribe, the power is not of Men, But God. Great consequents do then speak best, Almighty God, when Man they do Speak lenft. Again, it gives thee a true estimate Of Worldly Pomp, bids thee not over-rate That Pageantry: the Lord, who can best try, And value what is best, did pass it by. Again thy Saviour's Infant-Rattern tells What his Disciple's Duty is, how well Humility becometh thee, when be The Prince of Life and Glory, chose to be Thus humble; when he put on flesh, it chides

Thus humble; when he put on flesh, it chides And checks, and shames poor feeligh Mortals Princ Lastly, this miracle of Love should fire Thy Heart with Love again, and with defires

Thy Heart with Love again, and with deprit

Of suitable returns; and yet if still It doth exceed thy power, as fure it will; Tet such a Heart becomes a Sacrifice accepted, and thy other wants supplies. World, behild how every thing

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## in levery to be by have sinch, and prelim be this as he on whole most heading Name

When the great Lamp of Heaven, the Glo- Christman Day, 1663-From's d in Eden: thus it was sunger

Had touch a bis Southern period, and begun To leave the Winter Tropick and to climb The Zodiacks afcending Signs, that time The brighter Sun of Righteousness did chose His beams of Light and Glory to disclose To our dark lower World; and by those Rays Tachafe the Darkness, and to make it day. And lest the Glorious and Resplendent Light of his Eternal Beam, might be too bright For Mortals eyes to gaze upon; he shrouds And cloat bes his fiery pillar with the Cloud Of Humane Flesh, that in that dress he may Converse with Men; acquaint them with the

To Life and Glory; shew his Father's mind Concerning them, how Bountiful and Kind His thoughts were to them; what they might all the ancient Prophets Bagas

From him, in the Observance or Neglect Of what he did require; and then he Seal'd With his dear Blood, the Truth he had reveal d. eriods, and then fix their father

HIVE ON it is one sex Confection

Missia roll

## Ofguitel's returns; and yet if fell he deliveraced the MIX as fure it will

Christmas
Day, 1857. Into the World, behold how every thing
Heb. 12. Doth strive to bear him Witness, and proclaim

Maris Restitution lay; the Woman's Seed

Promis'd in Eden; thus it was Decree'd: To print an Eminence upon that Day, Within whose Womb so great concernment lay, And first those Prophecys that seem'd to lie

uke 1.78. In a long sleep, the Day-spring from on high Summons them up; to Bethle in they are sent, And there they read their own accomplishment.

Genef. 12.3. Here Abraham finds his Promis'd Seed; to

Jerem. 23. 5. The Nation's Bliss was wrapt; David his Sm, Plalm 110. 1. And yet his Lord; Jacob's dim aged eye Jerem. 23. 6. Beholds his wished Shilo; Jeremy,

Ezek. 34. 23. The Lord our Righteoufness; Ezechiel, 1916 His Kingly Shepherd; Isay, Immanuel, 1916

Daniel 9. 25. The Virgin's Son; Wife Daniel, while be feeks, He finds within the compass of his Weeks,

Micah 5. 2. Messiah's Birth, where Micha's Prophecy Malachi 3. 1. Before precisely fixt it; Malachy,

The last of all the ancient Prophets bere
Of the New Covenant, finds the Messenger.
These, and an Army more of Prophecys,
Like Stars of several magnitudes arise
From several periods, and then fix their station,
Conjoyn'd in one great Constellation,

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Just over Bethle'm with that Eastern Star, And joyntly fing We bere fulfilled are. Hither comes also Moses with a train Of Types and Sacrifices, which contain Hebr. to. 1. Shadows of that great Prophet he foretold; Deur. 18.15. This day unveils their Face and his, unfolds Their Mysteries; and here with one consent They publish all; Lo! this was he we meant, The Bleffed Angels from the Heavens descend, Luke 2.9. The Prince of Heavens Birth-day to attend: And cloath'd with Light and Glory, they became The Heralds those glad tydings to proclaim Unto the watchful Shepherds: forthwith they To Bethle'm, as directed, bast away, And find as they were told, and every where. What they had seen and heard, they do declare. And that the Heavens, as well as Angels, may Contribute Somewhat to this Solemn Day; A Star is born, that ne're before appear'd, Whose course so wisely through the air is steer'd Matth. 2. To Bethle'm, that by it, as by a thread, The Eastern Wise-men thither just are lead; And there it makes a balt, and so do they, To Jacob's Star, while they their homage pay. When after Mary to the Temple went, Luke 2. 25. Coll. 1. 15. Her, and her Maker's First born to prefent, Thither by secret Providence are brought Simeon and Anna, that of long had fought For Israels Consolation; there they see The hope they fought, and witness this is be. Thus did our Lord no sooner land among Us Mortals, but immediately a throng

Numb.24.17.

Of strange and wonderful conjunctures swarm
To this Divine Attractive, and alarm
The unexpecting World that he for whom
The World was made, into the World is come
A thing exceeding Wonder, therefore sit
That Wonders should attest and publish it.

## They published to the was he

Without Date.

The Bleffed Angels Reader, the Title of this Solemn Day, And what it doth import, doth bid thee flay, And read, and wonder. Tis that Mystery That Angels gaze upon Divinity Assuming Humane Flesh; Th' Eternal Son Of the Eternal God, is Man become. But why this strange Assumption? or what end Equivalent could make him to descend So far beneath himself, and equalize The Miracle of fuch an enterprise? Tet flay and wonder : Undeferved Love To Man, to finful Man, did only move This stoop from Heaven to Earth and all to win And refeue left and fallen Man from Sin, And Guilt, and Death, and Ffell; and re-instal Him in that Happiness lost by his Fall; And greater, Everlastingly to dwell In Bleffedness: So that thou can'st not tell Which of the two the greater Wonder proves, Thy Saviour's Incarnation or his Love. But both conclude thou dolt not give, but pay A Debt, in the Observance of this Day.

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When Great Events occur, or only fuch As do concern our selves, we think not much To print their Memories upon that Day Tearly, wherein they happen, that it may Become a Living History, and tell To after Ages what long fince befel; But this great Day's Inscription doth out-vie, And filenceth all other Histories, It bears the Memory of that great Day, Wherein, when all Mankind inclosed lay Under the Curse of God, th' Eternal Word, Did here assume our Flesh, and Nature's Lord Subscrib'd to Nature's Laws, is Born and Dyes To rescue us, that were his Enemies. Immanuel's Birth, the Day-spring from on high, Though glimmering before in Prophecies, And swadled up in Types so many years, Now dawns, and like the Morning doth appear, Anew unheard of Hesperus, a Star, This Rifing Sun to usher, and prepare Mens minds with wonder, is designed and sent Into the East; the Wifemen faw, and went To Bethle'm, where their Tribute they do pay Unto the Prince of Peace, who though he lay Meanly Inthron'd, yet Majesty Divine Through all those veils of Poverty did shine. And now, as by the guidance of a Star, The Eastern Wisemen thus conducted are

Withou

To Jacob's Star; so this great News is sent To meaner men, by means more eminent: The Birth of Israel's Shepherd yet unknown To simple Shepherds by an Angel's shown. And whiles the Shepherds watch their Sheep the Night

To entertain this News, by Heaven's Light, Is chang'd to day, and a Celestial Quire Of Heavenly Citizens, who no less admire The News than they, to whom they tell it, sing The happy Tydings of this new born King: Glory to God on high, on the Earth Peace To Men, their comfort and their hopes increase.

And ever Bleffed be thy glorious Name,
O thou Eternal, that contrive of st this frame
Of Wonder, and of Love, to send thy Son
Partaker of our Nature to become,
That thy lost Creatures may become partaken
By him of Light and Glory with their Maken.

### XI.

Christmas-Day. 1655. Luke 2. 13. The Angels, whose pure Natures had no spot Of Sin or Guilt, and therefore needed not An expiation; yet when sent they were, The tidings of that Peace and Joy to bear, Which this Day dawn'd to Man, they fill the skies With Acclamations; Glory to God on high, Peace on the Earth, good Will to Man; thus they Rejoyce to see the spring of others jay. And shall the Angels when the news they bring Of Bliss to Man, an Heavenly Anthem sing,

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And Man be silent? Man, for whose only sake, our blessed Lord did Humane Nature take, and stoopt below the Angels, to instal and place Man in a state Angelical.

Dear Lord, our Hearts are narrow, let thy Lova still and inlarge their compass, and improve sheir due returns, that as thy Loves extent, Did cause that strange and wonderful descent of Heaven to Earth, so it again may raise our Earth to Heaven, our hearts to thee in praise.

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### XII.

The great defign, the Word becoming Man, For Man's Redemption, laid ere the World began he God's Decree, fo closely was directed Through many Ages, that 'twas scarce suspected By the concerned World: and when it came To its accomplishment, even then the same Concealed the Cratch and Infancy. And Humane Nature hid the Deity. But though this lower world but little thought What Guest they had, the News was quickly brought Unto the Court of Heaven, the Angels take The first Alarm, and streight their flight they make Unto the drowfie Earth; the first they meet Were watching Shepherds; these by night they greet

usely so that Solomnity

With these bless tidings, and to solemnize
The Birth day of their King, they fill the skin
With Songs of Praise. The Heavens to bear
share

In this Solemnity, dispatch a Star
Into the East, to let the Wisemen know
The Prince of Peace is born, and to show
The way unto that station, where they might
Behold that great and long expected sight.
And now the World thus rouz'd by Heaven,

begins
To take the Alarm, and it quickly rings
With the Messiah's Birth; the Shepherds drew
To Bethle'm, find the Angels tydings true;
And publisht it: the Wilemen come and fee,
Their Guides report and conduct true to be,
And they proclaim it: then come Kings, and
bring,

And pay Tribute to their Infant King.
Thus the Almighties Wisdom sends a train
Of Wonders and Remarks to entertain
And wait upon this greater Wonder; Crown
The Bith day of his Son with what renown
The World could contribute, and seems to fit
All Circumstances, that they render it,
As solemn, signal, memorable as
The great importance of the business was.
Which chides our proud and narrow Hearts,
if we

Shall starve the Memory of that, which he Strove to make fignal, while we think a Day Too much to that Solemnity to pay.

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### XIII.

What ! the Messas Born, and shall a Day Christina n thought too much expensionness to pay
so that Memorial ? Shall an Anniverse
with oftentation to rehearse Amortal Princes Birth day, or repeat soil a I M Eighty eight, or Powder Plots defeat. A Purim, or Some perty Victory, Though with the Victors loss or Infamy? and shall we venture to exterminate. and starve at once the Memory and Date of Christ Incarnate, wherein such a store fig to Mortals lay, as nere before The Sun beheld, a Treasury of Bliss; The Birth-day of the World as well as his? Igrateful Man! It was for only thee, and for thy Restitution, that he Did floop to wear thy raggs, chose a descent klow himself and Angels, was content Thus to affume thy Nature, and thereby His passing love to thee to magnifie. and canst thou thus requite it, to deface This days inscription of it, or to rafe The name it bears, that future Ages may lorget as well the Bleffing, as the Day? Dear Lord, when to thy Honour I defign To give a Day, 'twas what before was thine: but were it mine, I only pay a debt To the Remembrance of this Benefit.

### XIV.

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Christmas-Day. 1668 This Day by commendable use design'd
To bear this great Memorial, and remind
Forgetful Mortals of that Benefit
That was of greatest consequence, doth yet
Find various Entertainment: Some decline
Its solemn Use, as if we might confign

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A Purim or a Fealt to celebrate Some Victory, or to commemorate Some Prince's Birth-day; yet the wondrous Birth Of Him that was the Prince of Heaven & Earth Man-kinds Deliverer, must neglected be. Without a Day to bear its Memory. Others there are that feem for to contend For its Observance; bighly do pretend To henour it, but 'tis with Luxury, Riot, intemperance, and Vanity The dreggs of all the years excess are brough To this Solemnity, as if they thought Those fins that flew our Lord, the only train For his reception, or to entertain His Birth day. Thus they mock him, and yet on Holannah, Kiss at once and Crucifie. Others again with greater Innocence, Observe this Feast, and yet without the sence Of its true use, but only on the score Of what their Ancestors did do before: They take the custom up, they make good cheer, And feast and dress the bouse with greens, & wen Their best Apparrel, rest from work, and they Then think thave fairly kept it Holy-day,

## Christmas-Day.

And truly Solemn Signs are not amifs, Tomelcome such a Festival as this The great and wife Creator, when his band Hud prought some great deliverance, did com- sol. 4 6. Deut. 12. 1

That solemn days, and Signs, and Monuments, Exc. 14. 26.

Obvious to Sense Should be the instruments To propagate their memory, that might Be legible to Children and invite Their fearch into the things they meant, whereby Birth Ingther with the Signs, the Memory And Evidence of things of note might reach

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To after-times, and Prove as well as Teach. Ibese great Examples Seem to justifie Such unforbidden figns, to testifie Our Faith and Joy. But yet this is not all This Feast defigns; but it doth chiefly call for more: Even landful figns alone are dry And empty shells of this Solemnity. The Mercies that this Day imports, require Thy ferious attention to admire

The greatness of the Wonder and the Love Thy God at this Day shewed thee above Thy expectation or defert, the spring of all thy Hopes and Joyes, that with it brings Mankinds Deliverance; it bids thee praise and magnifie his Goodness, and to raise Thy bigbest Gratitude; and thou thy best Returns can never recompence the least Mercies, much less this, nor yet arise

Unto an answerable Sacrifice; L'eve in Mother then in the

Thou haft a tittle Cabines, mag make what has A welcome New years gife ; thy Lord willth This tittle prefent well, and in good part,

Prov. 12: 06 Because thy beft, give to thy Gol thy Hear I mean thy Will, thy Love, thy Truth, thy Fea Exct. Tax Thy best Affections that inhabit there. In mil

In that fmull Cell. Tis true, thou get ft nom Than what of right was justly his before Befides thy beart is foul, yet he'll accept al

Pal st. 10. And take it well; 'tis all be doth expect will

Each II. 19. Nor is this quite thy lofs, he'd make it clean Fill to with Grace, and give it thee again. To dier-times, and Prope as need as like great Examples Henry inferies

Bleffed Redeemer, we do not meet this Day Christmas-Day. 1661. Of thy Nativity, as well we may, had all so

With figus of Joy and Wonder . We do write Thy Name upon it; and feem with delight To welcom its return; we trim and drefs we Our boufes all with greens, and feem no lefs Joyful to entertain the happy News 11

Of thy descent from Heaven, than once the lows Matt. 24.8. Did thy descent from Olivet; we find

Holanna's at this Birth day of our King ; And furely tis well done, but 'cis not all !! Christian from thee this folernin day doth all For somewhat more, without which, all the refl Will prove but empty Complements at best: Thy Lord must be thy tife; thou must be brough Under his Toke and Rule; thou must be wrong Into his likeness; Christ must formed be the

Gal 4. 19. First in his Virgin Mother, then in thee.

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VI.

But they feares on vi Vikir Prince, nor can efford But antihon come, dear Savieur; hath the Love Chiffman Thus made thee Stoop, & leave thy Throne above Day. 1659. The lafty Heavens, and thus thy felf to diefs In dust to visit mortals ? Could no less A condescention ferve to And after all mild A The mean reception of a Cratch and Stall Dean Lord, Lil fetch thee thence, I have a Room. Tis poor; but tis my best; if thou will come Within fo fmall a Cell where I would frin Mine, and the World's Redeemer entertain. Imean my Heart. Tis fluttifb, I onefels, vi And will not mend thy lodging, Lord, untels Thou fend before thy Harbinger, I mean Thy pure and purging Grace to make it clean, And sweep its masty corners, then Parry Is wast it also with a weeping eye solurono !! And when tes swept and wastot I then will go. And with thy leave, I'll fetch Some Flowers that Inthine own Garden, Faith, and Love to thee;

With those I'll dross it up, and these shall be My Rosemary and Bays ; yet when my best Is done, the room's not fit for such a Guest; But here's the cure, Thy presence, Lord, alone Will make a Stall, a Court, a Cratch, a Throne.

The Rrince of Heaven, from amidft the throng Of Glorious Angels, did come down among His Earthly Cottagers, and did inshrine In vail of flesh his Majesty Divine.

Luke 2. T.

But they scarce own'd their Prince, nor can afful No better Presence-Chamber for their Lord, But a poor flable, nor no better Chair Of State, but what their kinder Beafts could

spare to a to be seen als a could no let spare A Manger. Bleffed Lord, fuch a receit Might have provok't thy Glory to retreat To Heaven again, but that thy great respects To Man's Salvation conquer'd all neglects But yet my Dearest Lord, methinks I fain Would find some better place to entertain Thy Majesty with more respect; I have A little room, where I would gladly crave Thy refidence, not that I think it fit well For thy Receit or Majesty; but yet It is the best I have : Besides I find, In Somewhat I have read, it suits thy Mind; My Fleart I mean; It is, I do confess, A little narrow lodging, and much less
Than doth become so great a Guest; Besides Another fault I may not, cannot hide, and It is but foul and Sluttifb; worse I fear Than was thy Bethle'm Stable, so that here Thy lodging will be chang'd, not mended, yet If thee into my heart I can but get, Thy Residence will cleanse and better it; And though it finds it not, 'twill make it fit For thy Receit, thy presence: Christ alone Turns Earth to Heaven, and makes a Stall a Throng and come down sonort

y Cottagers, and did informe

## CONTEMPLATIONS

## MORAL

AND

## DIVINE.

The Second Part.

## LONDON,

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# PREFACE.

Art of these things now published were intended to have been Printed and Published in the former Volume; but not being fo well Transcribed as I thought was necessary for the Press, being not in place to see it corrected my felf, and the Term being so wear, that they could not be made ready and Printed before that time, at the request of the Booksellers, who were lith to lose the opportunity of that Term for the Publication of that Volume, I was content to let them Publish that alone, as it is, without any more: but notwithstanding, afterward intended this other Volume, adding thereunto some other small things, more than at first were intended, to make it a just Volume, near the proportim of the former, provided it could be so timely finished, as that it might appear to be but a part of the former Tresposs, though with a continuando, and not a new presumption against the warthy Author: But when part of it had been so long detained in the hands of the Licensers, that by reason thereof, and of some other interventions, that could not be, I was willing to appear to the World to be guilty of a second Trespass against so excellent a person, especially, having

## The Preface.

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having both craved and obtained his pardon for the former, and therefore wrote to the Booksellers to defist from proceeding any farther therein till some fair occasion might offer it self to do it, either with the Author's express consent, or at least without of

fence to him.

But it was not long before I was much importuned by some special friends of the Author's, to let them pro ceed, and among the rest by a Person of Quality, who bath a very high respect and esteem both for him and his Writings, and to whom I am very much obliged: and befides, I perceive that the Author himself was very much importuned by some friends and persons of Quality for more of his Writings of this nature; that which I did before forefee would be one consequence of the publication of the former Volume; for although he bath written much of this nature, it having been long the employment of his Horæ Sacræ, yet hath scarce any, even of his most intimate friends and acquaintance, except my self, and some of his own Family, known fo much. But by the advantage of thele importunities of other friends, I did the more easily prevail with bim to give leave that the Bookfellers might go on with what they were about. And thus the Reader comes to enjoy the benefit of this second Volume.

For the Treatises contained in it, there is one upon the same Subject with one of those in the former Volume, that is, Of Afflictions, but such (to say no more) as doubtless will not seem tedious to any Pious person, who bath already read the former. For his Meditations upon the Lord's Prayer, they are so excellent,

## The Preface.

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excellent, and so far beyond what I am able to say in commendation of them, that I shall leave it to the sence of the Reader, who, if he have any relish of fincere Religion, Piety, and Devotion, cannot but be hindly affected with them. For those shorter Medirations I must acquaint the Reader that they were written when the Author was not only in his fourneys. but in such Journeys, wherein he had less freedom by reason of the Company, which was then with him. than he did ordinarily take, when he had none but his own Attendants about him; for I find in divers of them noted when and where they were written. And these I was the more willing should be published in this Volumewith the others, because, if the importunities of friends, which have not, nor will be wanting, can possibly prevail with the Author to publish any more of this kind himself, I supweed he would rather make choice of some of his larger and more compleat Writings, than of thefe (whereof some were never finished) which yet I doubt mt, but well be very acceptable and profitable to the Pious Reader; but possibly otherwise might not have been published at all. And even from these shorter Meditations the Reader may receive a double beneft: the matter of them may be such to him of it lef; but besides they exhibit an excellent Example in their Author, as of the constant pious and vertuous Dispositions of his mind in general, so in particular of his constant Care to imploy those precious portions of time, as he calls them, his Horæ Sacræ, in suitable and profitable Meditations, from which he would not suffer himself to be wholly diverted, either by Z 3 bis

## The Preface.

bis Company, or any other of those occurrences, by which we are often too apt to excuse our selves from the Duties and Exercises of Religion and

Piety.

Let the Pious Reader pray for the prolongation of his Life, and the Restitution of a competent measure of Health and Strength unto him; which if it please God to grant, doubtless his Studies in Private will be no less beneficial to Posterity, than his Astions in Publick have been to the present age, though the Consequence of these will reach to Posterity also.

Being far distant from the Press, I must again crave the Reader's favour to pardon and correct the

mistakes of the Printer.

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## The several Treatises comprised in this Second Volume are:

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## INQUIRY

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## HAPPINESS.

Ny Man that compares the Perfection of the Humane Nature, with that of the Animal Nature, will easily find a far greater Excellence in the former than in the latter: For, 1. The faculties of the former are more Sublime and Noble. 2. The very External Fabrick of the former much more Beautiful and fuller of Majesty than the latter. 3. The latter seems to be in a very great measure ordained in a Subserviency to the former: Some for his food, some for Clothing, some for life and Service, some for Delight. 4. All the inferiour Animals seem to be placed under the Discipline, Regiment, and Order of Mankind: so that he brings them all, or the most of them, under his Order and Subjection.

2. It is therefore Just and Reasonable for us to think, that if the inferiour Animals have a kind of Felicity or Happiness attending their being, and suitable to it, that much more Man, the nobler being, should not be destitute of any

Happiness attending his being, and suitable to it.

3. But rather consequently, that Man, being the nobler Creature, should not only have an Happiness as well as Inferiour Animals, but he should have it placed in some more. Noble and Excellent rank and kind than that wherein the Brutes have their Happiness placed.

4. It is plain that the Inferiour Animals have a Happiness w Felicity proportionate to their Nature and Fabrick; which as they exceedingly defire, fo they do in a great measure Enjoy: namely, a fensible Good, answering their sensible Ap. petite. Every thing hath Organs and Instruments answer ring to the Use and Convenience of their Faculties; Organi for their Sense and Local motion, and for their Feeding, for their generation of their kind; Every thing hath its peculiar Instincts and Connatural Artifices and Energies for the Exercises of their Organs and Faculties for their Preservation and Nourishment: Every thing hath a supply of External Objects answering those Faculties, Defires and Infinets; Mean proper for their Nourishment; Places proper for their Repose: Difference of Sexes in their several kinds answering their Procreative Appetite: and most commonly such a proportion of Health and Integrity of Nature, as goes along to that period of time allotted for their duration; and in default thereof they are for the most part furnished with Medicines naturally provided for them, which they naturally know and use, so that they seem to want nothing that is necessary to the Complement of a Sensible Felicity.

It is true, they are in great measure Subjected to the Dominion of Mankind, which is sometimes over severely exercised, but then they have the Benefit of Supplies from them, Protection under them, and, if they meet not with Masters more unreasonable than themselves they find Moderation from Them. They are also expected to the Rapine one from another, the weaker Beasts, Birds and Fishes, being commonly the v. Lactant, de O. prey of the greater: but yet they are commonly endued with Nimbleness, Artifices or Shifts to avoid their Adversaries. But be these what Abatements of their Sensible Happiness may be, yet they have certain Negative Advantages that conduce ve-

ry much to their Happiness, or at least remove very much of what might abate it, and thereby render their fruition more free and perfect and uninterrupted; for instance, they seem to have no Anticipations or Fear of Death as a comof.

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mon Evil incident to their nature: They have no Anticipations of Dangers till they immediately present themselves unto them: They have no great sense or apprehensions of any thing better than what at present they enjoy: They are not under the Obligation of any Law, or under the Sense of any such thing, and consequently the Sincereness of what they enjoy, not interrupted by the strokes of Conscience under a sense of Deviation from Duty, or Guilt.

5. It is therefore plain, that if the Humane Body have no greater or better Happiness than what is accommodated only to a Sensible Nature, they have no greater Happiness than the Beasts have, which is not reasonably to be suppo-

fed for a nature fo far exceeding them.

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6. Farther yet, if Humane Nature were not under a capacity of a greater Happiness than what is terminated in Sense, mankind were much more Unhappy than the basest Animal; And the more Excellent the Humane Nature is above the Beafts, nay, the more excellent any one individual of the Humane kind were above another; the more mifeable he were, and the more uncapable of being in any meafire happy: for the more Wife and Sagacious any man were, the more he must needs be sensible of Death, which fine would fowre all the Happiness of a sensible Good; the more fensible he must needs be, not only of the shortness and uncertainty of sensible Enjoyments, but also of their Poornels, Emptinels, Insufficiency, Dislatisfactorinels. It is evident, that a Fool fets a greater rate upon a Sensible Good than a Man truly Wife, and confequently the Fool could be the only man capable of Happiness: for it is most certain, that according to the measure of the efteem that any man hath of any good he enjoys, such is the measure of his Happiness in that enjoyment, fince the happiness is somewhat that is intrinfecal to the Sense or Mind that enjoys it. A thing really Good can never make that Man Happy. who is under a Sense of Evil or Inconvenience by that enlyment, so long as he is under that sense. Since therefare it is preposterous and unreasonable to suppose that Man,

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the best of Terrestrial Creatures, and Wise-men, the best of men, should be Excluded from at least an equal degreed Happiness with the Beasts that perish; and since it med needs be that a bare Sensible Good can never communicate to a man an Equal degree of Happiness with a Beast, not in a Wise man an Equal degree of Happiness with a Fool, it remains, there must needs in common reason be some other subject wherein the Happiness of a Man, of a Wise man must consist, that it is not barely Sensible Good

7. All the good things of this Life, they are but Sensible Goods, and therefore they cannot be the true matter of that Happiness which we may reasonably think belongs to the Reasonable Nature as such, the former will appear by an induction of particulars, which I shall pursue in order, with the particular instances of their Insufficiences to make up a true Happiness to the Reasonable Nature as well as that general, that they are but Sensible Goods, and meerly ac-

commodated to a Sensible Life and Nature.

1. Life it self is not such a sufficient constituent of Happiness: and the instance is evident, because it is possible that Life it self may be Miserable: there may be Life where there is Sickness, Pain, Disgrace, Poverty, and all those External Occurrences that may render life Grievous and Buthen some. Life may indeed be the Subject of Happiness, when it hath all those contributions that concur to make it such; but Life alone, and as such, cannot be happiness,

because there may be a Miserable Life.

2. Those Bona Corporis or Compositi, the Goods of the Body, are not sufficient to make up a suitable Happiness to the Reasonable Nature; as Health, strength; for the Bealts themselves enjoy this, and for the most part, the Brutesenjoy a greater measure of these than Mankind: and besides still, there is that which is like the Worm at the root of the Gourd, that spoils the Happiness that must arise from it; viz. Mortality and Death which will certainly pull down this Tabernacle; and Man hath an unintermitted Pre-apprehension of it, which sowres the very injoyment it

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felf. And in this as hath been faid, the Beafts that perish have a Pre heminence over Mankind; for though both are Mortal, yet the Beast is not under that Pre-apprehension of it that Man incessantly hath, whereby this Fruition of that Happiness of Health is the more sincere, and this consideration must run through all those other Contributions of Sensible Goods, that hereaster follow. And as for Beauty, the Happiness thereof as it is but fading and empty, so the Felicity that it gives, is not to the party that hath it, but to others, unto whom perchance it may be a delightful and amiable Spectacle, but not to him that hath it.

2. There are a fecondary fort of Bodily Goods, namely, Pleasures of the senses, as delightful Meats, Drinks, Sights, Musick, pleasant Odors, and other Gratifications of the Sensitive Appetite; or Lust, as the Lust of the Flesh, the Luft of Revenge, the Luft of Defire, &c. These cannot make up a competent Happinels to the Humane Nature. 1. They are but Senfible Goods, common to the Beafts as well as Men. 2. Though they may be competent to make up the Happiness of the Sentible Nature, yet they are not such to Reasonable Nature; because they are still accompanied with a present concurring Sense of Mortality, which imbitters their very Enjoyments, and renders them infipid, if not 2. The wifer the Man is, the less he values them, and confequently are at best a Happiness to Fools, and such as degenerate from the Nobleness of the Humane Nature into the degree of Bealts, by fetting an Over value upon them. Again, 4. They are transient, and the Happiness of them s only before these Enjoyments; when they are enjoyed to Satiety, they lose their Use and Value. 5. These placentesensus, especially of the Sensual Appetite, are not for their own fakes, but in order to fomething elfe, viz. To envire and excite the Appetite in order to the Prefervation of the individual, or the species; and therefore cannot be in themfelves in Relation to a Reasonable Nature any Happiness, ince they terminate in fomething elfe.

4 Those Bona Foreuna, as Wealth, Honour, Power, can-

not at all pretend to make up a Happiness for the Reasons ble Nature; for though in truth we do not find fo eminent ly, in the animal Nature, any fuch thing as Wealth or Ho nour, but only fomewhat analogal to it, as in Ants and Ber vet these are of a far inferiour Nature to the Bona Corpora whether Health or Pleasure; for they are in their true life only in order to them. The primary Corporal Good is Health, and Conversation of the individual in his being: next to that, and indeed in order to it, are the Refreshments and Supports by Eating and Drinking. Wealth again is Subfervient and in order to that, viz. to have a convenient Store and Provision for the supply of the Exigences of Nature and preserving the individual: what is more than Necessary for that is Superfluous, Vain, and Unnecessary. Power again is only defireable to fecure those Pravisions from Rapine and Invasion: so that in truth these are so far from making up a Happiness, that they are only Provisional and in Order to those Goods of the Body, which are before Thewn. incompotent to that End; and without that respect they are vain and impertinent things. But besides this there are certain Specifical Defects that accompany these Goods. that render them utterly uncapable of making up a Happiness to Mankind: 1. It is impossible they can be as large as the Humane Nature; because unless there were some Poor, none could be Rich; unless some were Under, there could be none in Power; if all were equal in Wealth and Power, there could be no fuch thing as Wealth or Power: and confequently the supposition of Happiness in those who are Rich or Powerful, would exclude the greatest part of Mankind from any share in that which must make up their common Happiness. 2. In the fruition of all Wealth, Honour and Power, besides the common fate of Mortality, which imbitters their very Enjoyment, there is annexed a certain peculiar Infelicity that renders them uncapable of making up a Happines: For, 1. They are the common mark of Coverousness, Envy, Ambition, and necessity, which most ordinarily render Rich and l'owerful, and Great Men

Mondes fase than others, and ordinarily they stand torreter dangerously, and subject to fall. 2. There is always fore and Amiety attending the possessor of Great Honour, Wealth, or Power, which impleters the very enjoyament, and puts it out of the capacity of being a Happiness, for a impossible that great Cares and great Feurs can consist with true Happiness. And thus far of Sensible Goods.

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& Befides these Sensible Goods there seem to be two fores of Goods that mankind is peculiarly capable of, which are ser common to the Beafts; wir. First, the Good of Bleem, Clare and Reputation, where with perchance the Beafts are not effected, though fome feem to have fomething analogal to but this cannot at all make up a Happiness to the Humone Nature: 1. Because it is not accommodate to all Uses and Exigents: Landarur & alger. 2. Because it resides not in the party, but in those who give it; a Man may have a prest effect with others and a low effect of himfelf. 7. It is of all others the most brittle and unstable possession: those that perchance detervedly give it, may undefervedly stime it: a word or action mittaken by others, a falle Repest, Envy, Emulation, want of fuccess in any one Action: the mif-interpretation of the Superior or the Vulgar, may quite overturn the greatest, and perchance most deserved Reputation, and render a Man more despised and contemptible than he was before eminent or esteemed: he that bottoms his Happiness upon such an unstable blast, inherits the wind.

9. But yet there (are) certain Bona Phrima which are competible to Man, but not to Beafts, which are of two kinds, according to the two great Faculties in Man, his Understanding and Will: wiz Knowledge, and moral Virtues, and alshough these are excellent Goods, yet (exclusively of true and found Religion) they cannot make up that Happiness, which we may reasonably Judge to be proper and specifical to the Humane Nature: First, Therefore for Knowledge there are these Incompetences in it, in reference to our Huppiness:—1. Our Knowledge is very little and

and narrow in respect of the Object of it: What we know is the least part of what we know not: Though we daily converse with things natural, even with the frame of our own bodies; we scarce know the nature or cause or motion of any one Nerve or Muscle. 2. Even in those things we think we know, our Knowledge is very Dark and Uncertain: and from these ariseth, 2. That our increase in Knowledge is our increase in Sorrow and Trouble: Trouble to attain that little Knowledge we have, and Sorrow in that we ac-The whole Scheme of Knowledge we quire no more. 4. attain for the most part serves only the Meridian of our short. unstable, uncertain life: And what kind of Happiness can that be, which while we are attaining, we cannot fecure to be of any long or certain continuance, and vanisheth, orproves utterly unuseful when we die? Of what use will then the knowledge of Municipal Laws, of History, of Natural Philosophy, of Politicks, of Mathematicks, be in the next World, although our Souls survive us?

As to the 2. Namely Moral virtues; It is true, Aristotle, 1. Ethicor. cap. 7. tells us that Happiness, or Blessedness is the Exercise or Operation of the Reasonable Soul, according to the best and most perfect Virtue, in vita perfecta, in a perfect Life: But he tells not what that vita perfecta is, nor where to be found, and yet without it there is no

Happiness.

But even this exercise of Virtue (though much more noble than the bare habit of Vertue, which is but in order to Action or Exercise) if considered singly and apart, and abstractively from the reward of it, is not enough to constitute a Happiness suitable to the Humane Nature. 1. The Actions of Virtue for the most part respect the good and benefit of others more than of the party that exercises them, as Justice, Righteousness, Charity, Liberality, Fortitude; and principally (if not only) Religion, Temperance, Patience, and Contentation, are those Virtues that advantage the Party himself; the rest most respect the good of others. 2. We find it too often true, that most good men

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nen have the least share of the Comforts and Convenienof this Life, but are exposed (many times even upon thraccount of their very Virtues) to Poverty, Want, Rementines of fuch Calamities which must needs abate the refection of Life, which is a necessary ingredient into Hap-3. But if their Life be not rendred grievous upon the account of their Virtues, yet they are not thereby pris which render their lives mappy, and oftentimes render them uncapable of the exof those Virtues, which must take up their Happi-Poverty disables them from acts of Liberality; Negled and Scorn by great Men and Governours renders them mapable of acts of distributive Justice; Sickness and tormenting bodily Diseases many times attack them, and rende their lives miserable, and many times disables even their my intellectuals; and to these disasters they are at least eally liable with others; and if all these Calamities were ment, yet there are two flates of life, which they must neaffarily go through, if they live, that in a great measure unders them necessarily uncapable of these actions of Virme, namely, the Passions and Perturbations of Youth, and he decays and infirmities of Old Age. 4. The highest Good attainable by the exercise of Virtue in the party him-Mr. is Tranquillity of mind; and indeed it is a noble and accelent portion; but as the case stands with us in this Lie, (without a farther prospect to a life to come,) even ich a Tranquility of Mind is not perfectly attainable by and hath certain appendances to it, that abate that finmenels of Happiness that is requireable in it, to compleat Happiness of the Humane Nature: And these are micipally these two: 1. The necessity that we are under unfidering the weakness of our Nature) by our daily Fail-Errors and Sins, to turn alide from the perfect Rule Virtue; whereby we are under a kind of moral necessiof violating or abating that Tranquility of mind; fo that tems in it felf morally impossible either fully to attain, of As constantly

constantly and uniformly to hold that Tranquility of mind 2. Still Mortality, Death, and the Grave terminate this Felicity, if it only respect this life; and the fear and pre-apprehention of fuch a termination lowers and allays even that Felicity, which Tranquility of mind otherwise offers: This fear and anticipation of death (as the Apostle says, Heb 2 detains men Captive all the days of their life, and in a great measure breaks that Tranquility of mind, which is the constitutent of this Happiness. Again, though Virtue, and Virtuous Actions have had their Elogia by excellent Philofophers, Orators, Poets, and we are told by them, that Si Virtus oculis cerneresur, it would appear the most beautiful thing in the World, yet it hath had but few followers in respect of the rest of the World; and possibly would find ? much colder entertainment, if the recompense of Reward were not also propounded with it and believed: Therefore there is and must be somewhat else besides bare Platonick Notions of Virtue and naked proposals of it, that must give it a conquest over the satisfaction of our Lusts and Pleasures. especially in the time of our Youth and Strength, and before old age overtake us.

And hence it is, that in all ages wife Rulers and Governous have annexed fensible Rewards and Honours, and such things as have a lively and quick relish with them into the

exercise of Virtue.

And hence it is, that the most wise God himself hath not propounded Virtue and Goodness to the Children of Men singly as its own and only Reward, but hath also promied and really and effectually provided a Recompence of Reward for it, that Happiness which I have been all this while in quest after, and hath made Virtue and Goodness the way, the method to attrain that Happiness, which is in truth the end of it.

Upon the whole matter I therefore conclude, that the Happinels of Mankind, is not to be found in this life, but it is a flower that Grows in the Garden of Eternity, and on be expected only in its full complement and frustion in that jit An Inquiry touching Happiness.

which is to fucceed after our bodily diffolution : that although Peace of Conscience, Tranquillity of mind, and the fense of the favour of God, that we enjoy in this Life, like the bunthes of Grapes brought by the Spies from Canaan, are the relibations and anticipations of our Happiness, yet the Complement of our Happiness consists in the Beatifical Vision of the ever bleffed God to all Eternity; where there is a vita perfeda, a perfect life free from Pain, from Sorrow, from Cares, from Fears, vita perfecta, a perfect life of Glory and Immortality, but of the reach of danger of Death, or the los of that Happiness, which we shall then enjoy in the pretence of the ever Glorious God, in whose presence is fulness of lov; and at whose right hand are pleasures for evermore; Amen:

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## The Chief End of Man, is to Glorifie God, and everlastingly to enjoy him.

Hen we come to any reasonable measure of understanding, the first question we propound concerning the actions of our selves or others, is to enquire concerning the End, why this or that is done: and the propounding of an end to what we do, is one thing that gives us Reasonable Cteatures a priviledge above the Beasts: And the wiser we grow, the more we enquire after, and propound to our selves more excellent Ends, and of the more concernment.

The End which most concerns us to enquire after, in the end of our Being, Why, or for What end we were made: for as that is the thing of the greatest moment to us, so the ignorance or mistake therein is of the greatest danger.

Now touching this End of Man, we must know.

y. That in all wife workers that act by deliberation and choice, the appointment of the end of any work belongs to him that makes it.

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2. In as much therefore as Mankind is in its Original the workmanship of God, therefore it belongs to him to appoint the end of his own workmanship; and of him it must be inquired.

That in as much as God is the wifest worker, and in smuch as Mankind is a piece of excellent workmanship a becomes the Wisdom of God, as to appoint Man to an end of his own designing, so to appoint him to an end answerable to the excellency of the Work, an end as much above other Creatures, as Man exceeds them in worth and excellency.

So that certainly Man is ordained by God to an End, and man excellent End, beyond the condition of other inferiour Creatures; for we see them all appointed for the use and service of Man, to feed and cloath and heal and delight

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What therefore is common to the Beafts as well as Man. annot be the End of Man. The Beafts Eat, and Drink, and Live and Propagate their kind with as much delight. and much more contentment than Man: they are free from Cares and from Fears, which Man is not, and though they de, fo doth Man also; therefore to live, and eat, and drink, and perpetuate their kind, is too low an End for Man. and if so, then much more is it below him to make Wealth. and Honour, and Power his end: For they are but in order this temporal life here, either to provide for it, or to feare it: And befides that, they cannot answer the defires and continuance of an Immortal Soul, which Man bears with in: And hence grows the Weariness, and Vexation, and Inquietness, and Restlesness of Man, in the midst of all Wealth, and Honours, and Pleasures: therefore there is time other End, to which Man was appointed. Which is,

m In reference to God, To glorifle him. 2. In reference m Man; an everlasting enjoyment of God.

1. To glorifie God, two things are confiderable.

1. What it is for Man to glorifie God.

7. There is a Glorifying of God, common to all the

Works of God, in as much as they all bear in them the visible footsleps of the Power, Wisdom, and Godness, of God. Thus the Sun and Heavens glorific God, Place 19.2. There is a glorifying of God properly belonging to Intellectual Creatures, Angels, and Men.

i. In his Understanding, whereby he learns to know God in his Word, and in his Works, his Power, Goodnes, Wildom, and Truth; and with his Heart admires, and

with his Tongue praileth him

2. In his Will; whereby he submits to him, Worships, Fears him, and in the course of his life Obeys him; whereby he acknowledgeth his Soveraignty, and submits to it, Pfal. 50. 23. He that offereth Prayle gloristenth him, and to him that ordereth his conversation aright, will I show the Salvation of God. Both these are imperfectly done here, but shall be perfectly done in the life to come.

2. Why the Glorifying of God is made the Chief End

of Man.

I. It is the Chief End that God proposed in all his Works of Creation. Prov. 16. 4. He made all things for Himself; that is, his own Glory: In his Works of Preservation and Providence, Psal. 50. 15. Call upon me in the day of tree ble, I will deliver thee, and that spalt glorifie me. In his Works of Redemption, Ephes. 1. 6. To the praise of the Glory of his Grace, whereby he hath made us accepted in the beloved. In his Work of Sanctification, Matth. 5. 16. That men seeing your good Works, may glorifie your Father which is in Heaven.

2. It is but just it should be the Chief End of Man to glorifie God; because it is a most reasonable Tribute to pay to him, for all his Mercies and Goodness: From him we receive our Being, and all the Blessings of it, and it is but just of God to require, and for Man to perform, the due acknowledment of the Goodness of that God from whom he receives them, which is his Glorifying of God.

2. To enjoy God for ever.

1. Two things are to be explained. 1. What it is to enjoy God. 2. Why this is part of the Chief End of Man?

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To enjoy God, is either, 1. In this Life, which is the peace with God, affurance of Reconciliation with him; for then we have Peace with our felves, Contentant and Quietness of Soul, Access to him as to our Father for all we want, and Hope and Affurance of Everlained Life, which will make the Comforts of our Life safe, and the Afflictions thereof easie, and the End and Disson thereof Comfortable. 2. In the life to come, the fulness of fruition of the Knowledge, Goodness, Glory and Preside of God, according to the uttermost measure and apacity of our faculties, which in the Resurrection shall be great and capacious; and this is called the Beatifical

Why this is part of the Chief End of Man? Because is the Happines and Blessedes of Man to enjoy God; and nothing beside can make him Happy; which appears, I. In the enjoyments, without the enjoyment of God, there is great deal of Vanity and Emptiness, whether in Pleasures, a Profits, or worldly Advantages: Men expect great maters from them, but after a little enjoyment of them, they weaty, and find themselves disappointed, and that there work that comfort in them that they expected; and then they travel to some other worldly enjoyment, and there they find the like. This therefore cannot afford Man his Happiness.

2. In all other enjoyments without God; there is a great deal of Vexation and Trouble; The Cares, and Fears, and Sorrows, and Disappointments, that we meet with in the movement of them, doth outweigh all the Contentment and Benefit that we receive in them; and therefore this can-

not be our Happiness.

3. All other enjoyments without God have their End and form: sometimes we over-live them; the Pleasures and Contentment of Youth leave us when we are old: And ometimes we see our Riches, our Health, our Earthly Comforts taken from us; but if not, yet when we die we have them, and yet our souls continue after Death; and

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our Bodies and Souls continue after our Refurrection for ever. The enjoyments therefore of this Life cannot be our Happiness, which continues as long as we continue; which is the enjoyment of the Favour, Love, and Presence of God for ever.

Now put both sogether. The Glorifying of God, and the enjoyment of him for ever, is the Happiness and Bleffedness of Man, the Chief End for which he was made Such is the Goodness and Bounty of God, that he doch not only enjoyn Man his Duty to Glorifie him, but also joyns with it Man's Happiness to enjoy him for ever: He that observes the former, shall be fure not to miss of the latter: In the same path and tract which leads us to Glorifie God, which is our Duty, we are fure to meet with our enjoyment of him, which is our everlasting Happiness and Bleffedness: And the business of the true Religion revealed in the Scriptures, is to lead us to that Duty, and to that Happiness which is the Chief End of Man; He that wants this, will be miserable in the midst of all worldly Enjoyments; and he that attains this, his Comforts here that be Bleffed, his Croffes Sanctified, and his Death a gate to let him into a most Bleffed and Glorious and Everlasting Life. Key travel to fome other

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The Scriptures of both Testaments are the only perfect Rule for Man's attaining his Chief End.

This is the end, why Man was made, and which he ought principally to attend and look after; but because to the attaining of the End, it is necessary that the due means of attaining thereof, be known and used. And because, as Almighty God, the maker of Man, is he that alone must design the End of his own Work, so likewise it belongs to him alone to chuse and appoint and order the means belonging to that end; therefore, as he is not wanting to us in appointing a Fit and blessed End to Mankind, so neither

the wanting in deligning and discovering unto Mankind

the Means of attaining to that End.

This means is called a Rule, a fixed and fetled direction, teaching and shewing us what is to be known, and that to be done and avoided, in order to that End. Beasts follow instincts of Nature in their actions: But Man, that sindued with higher faculties and ordered to a better End, are be directed to that End by a Rule given by that God, tho hath appointed his End. This Rule therefore that must mide Man to his great End of his Creation, requires.

1. That it be a Rule given by God, himself: For as he appoints the End of Mankind, so he alone must appoint the means of attaining it; and therefore the discovery thereof

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2. That it be a Certain Rule, in respect of the great configuence that depends upon it. Man's everlasting Happing.

That it be a fixed and fested Rule; for Mankind is at to straggle and wander, full of vain Imaginations; which, were not the Rule fixed and stable, would corrupt and disorder it.

A plain and easie Rule; because it concerns all Men, a well the unlearned as weak, as the wise and learned; heir contentment is equal, and therefore the Rule, that mads to that common concernment, is fit to be plain and imiliar.

Since it is necessary therefore that there should be a Rule, and such a Rule; we are to consider whether God hath affered such a Rule, and what it is, which is set down in these three particulars.

1. That God hath given his own Word to be this

Rule.

2. That the Scriptures of the Old and New Testament, see that Word of God.

3. That those Scriptures are the Rule, and the only Rule, whereby Man may attain his Chief End.

1. That God hath given us his own Word to be this Rule,

Rule. And this, as before appears, was necessary, that he Direction to our Chief End should come from God.

Word of God; or a season and went Totalment, are the

Hereto is to be observed. 1. What rings Scriptured in They are the Canonical Books of the Old and New Markets, excluding the Books commonly called Appropriate These are written in several Ages by hely Men impired by the Spirit of God. 2. Thin 3. 16. Some parts thereof is the Five Books of Majes, above Three thousand live his dred years lince; and that of the New Testament above One thousand lix hundred years lince. And Almighty God will hath had a most special care of the Everlasting Good of Mankind, hath by a wonderful Providence hitherto preferved them uncorrupted, and hath diperfed them over all Napions in their several Languages; that as the common Salvation concerned all Men, so the Means of attaining it, might be likewise common to all Men.

2021 Pro the Droine Providence bath ordered is to be put in Whom I is the in the first Ages of the World the Time of Mofes, which was near Three thousand the mindred years, the Will of God was not put into writing, bur was delivered over by word of mouth, from Father to Son And this was the direction that Men had to know and so obey God. I. Because in those ancient Ages of the World, Men lived long: For Adam the first Man, swel above Twenty years after Methufalem, the eighth from Adam, was born's and Methufalem, lived almost an himdred after Sem was born; and Sem lived above fixty years after Isaac was born. So that in these three Men, Adam, Methalalem, and Sem, all the Truths of God for above Two thousand years were preserved and delivered over. Because the select Churches of God were preserved in Families, and were not National; and to the knowledge of the true God kept in a finaller Compass. Odla Deid mans year

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But

But when after the Ages of Men were shorter, and then the Church of God grew to be National, as it was for the Jews came out of Egyps, then God himfelf wrose. ha Law in Tables of Stone and Molas wrote his Five Books and then from that time forward, the Sacred Histories and Prophecies under the Old Testament, and the Gospel, and the parts of the New Testament, was committed to Wriing for these Reasons principally. and loserof or boo mort

That they might be the better preserved from being for forgotten such Seafons, thought with Geneval history

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That they might be the better preserved from being arrupted: for that which is delivered only by word of Morh is many times varied and changed in the fecond or con Monachy, by Daniel; the Birth and Deah brief bit

That is might be the better dispersed and communiand to all Mankind. And this was done in the Old Tefument, by Translations of it into Greek, about two hund ded years before Christ, and dispersing it into a great at of the World: And after Christ's time, both the Old Mew Testamene Translated into several Languages, and free dispersed over the World; which could not have been Peace between thin thin the been at his in Writingwood some

Thus the Wildom and Providence of God provides for Exigence of all times most wisely and Excellently: and having preferved part of this pretious lewel, the old Mement, for the most part, within the Commonwealth of Fews, till it was broken, about the time of Christ by Romans, hath now delivered both to all Mankind.

3 It is to be inquired, What Which the Author midence we have to prove these effembere more largely con-Weitings to be the Word of God. fidered. and omitting many others, we

fift upon these principally. The standard and will all the In the Writings of Men, especially when written by seral Men at feveral times, their Writings do feldom never agree, but differ and cross one another. And he reason is, because they are written by several Men, Mari who

who are all guided by feveral Minds and Judgments. the Scriptures, though written by feveral Men in feveral Ages, many unacquainted with one anothers Writings, ve they all confene and freak the fame Truth; which is an en dence that it was One and the same Spirit that did did an them. lagice) and thus , were the

12. It is not possible for any Man, without Revelation from God, to foretel things to come. Now these holy Will tings foresold things that most certainly came to passin their feveral Seasons, though many Generations after the Prophecy written; therefore they were written by Inform. tion from God. As for instance, the Babylonian Captivity and the Deliverance from it by Jevemy; the Persian and Gre cian Monarchy, by Daniel; the Birth and Death of Christ the final destruction of Fernfalem, and differsion of the Jews; the conversion of the Gentiles, by Isaiah, and the rest of the Prophets: Juoda Assay office of to anoing free !

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2. The Matter contained in these holy Writings, that of the greatest Importance; the Will of God concerhing Man, the discovery of the Creation of the World by God; of assurance of the Life to come ; of the means of Peace between God and Man. These are things of the highest concernment in the World, yet things which could never be discovered but by God himself; and such as never any Writings of Men only, ever could discover, or duth pretend unto: The height, and rarity, and excellence, and weight of the matter of these Books do evidence, that they were the Revelations of God to Man, and by his providence committed to Writing, and delivered over to Mankind, as the Rule to attain their Chief End.

3. As the Rule to attain our Chief End must come from God; and as the Scriptures of the Old and New Testament are the Word of God; fo we fay, That thefe Scriptures are the Rule and the only Rule to attain our Chief End. Good Books of other Men, good Education, good Sermons, the determinations of the Church, are good helps; but there is no other Rule but this. It is by this Rule we must CC V

church it felf. Thus the Bereau tried the Doctrine of the Apostles themselves by the Scriptures which they them had and are commended for it. Ast. 17. 11. And Peter prefers the evidence of the Scriptures before a voice from Heaven. 2. Pet. 1. 18, 19. And Christ himself appeals to the Scriptures to justifie himself and his Doctrine, Jul. 6. 39. And if the Scriptures be the only Rule,

1. Then not a Natural Conscience, especially as the case now stands with Mankind; for that is many times compted and false-principled, puts good for evil, and evil in good: It is, and may be a great help, guide, and di-

retion, not a perfect Rule.

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Then not the Writings and Traditions of Men-

for of the means of our Salvation.

3. Then not pretended Revelations; those may be Mens langinations, or the Devil's delusions; to prevent and discover which, God hath set up this great and standing Revelation of his Scriptures.

4. Then not the Church, for that may err; and it

ments Foundation.

The business of Man's Salvation is of that importance, and the Wisdom of God so great, that he will not commit so weighty a matter to such uncertain Rules as these, that provided one of his own making, the Holy Scripe.

#### Thefis III.

The Principal Subject of the Scriptures is what Man is to believe concerning God, and what duty God requires of Man.

It is the principal Subject of the Scriptures. 1. Bewife it is of the greatest importance and concernment, belg. 12. 13. Let us bear the conclusion of the whole matter, or God and keep his Commandments, for this is the whole duty ledge of him, and keep his Commandments, which octains his duty of Obedience to him. 2. Because all the other Matters of the Scriprures have a kind of dependent upon, and connexion with this principal matter or subject.

But though this be the Principal Matter or fulfet of the Scriptures, yet they also contain very many other maters, that do very much concern us to know and believe, as namely, What we are to understand concerning our selves, the State of our Creation, the Fall of Man, the State wherein that Fall hath put all Mankind, the means of our recovery, the Immortallity of the Soul, the Refurection, the different estate of the good and bad after dead, the History of the Church and Houshold of God, from the Greation of Man, till some thirty years after the Resurrection of Christ, and divers other and necessary Matters to be known both for our direction, instruction, and comfort.

And as the Scriptures do principally teach the Knowledge of God, and our duty, as the principal subject; to they do principally teach it above other teachings or means. It is true, that the very Light of Nature doth teach is much of what is to be known concerning God and our duty to him: As namely, that there is a God, and that there is but one God, that this God is the first Caule, and also the preserver of all things; That he is Eternal, without beginning or end, Infinite, Spiritual without mixture, most Perfect; and therefore most Free, most Powerful, most Holy, most Wife, most Just, most Bountiful and Merciful. And upon all these Grounds, the Light of Nature teacheth, that he is to be Honoured, to be Feared, to be Worshipped, to be Obeyed. This the Apostle shews us, Rom. 1. 20. For the invisible things of him from the Creation of the World are clearly feen, being understood by the things that are made, even his eternal Power and Godhead, fo chas shey are without excuse. And this light of Nature gives this Manifestation of God, 1. By the Works of Creation

and

Providence a. By the Working of the Conference by a Traditional delivery over of some truths from Man Man, which by the study and pains of some wife Men Law-givers, raised up by the Providence of God, have apperfected and delivered over to others.

But the Preference of the Scriptures in their Instruction Mankind in the Knowledge of God, and his duty to God, appears partly in these considerations:

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The Knowledge the Scriptures give in these things, more easie to be attained; because it sets down these things by that the most ordinary capacity may unpland. Whereas the knowledge of these things by the light of Nature, is more difficult, requires much observation and industry, and attention, deducing and drawing two one thing from another, and so arriving at their powledge by much pains and study.

. The knowledge of these things delivered by the Sapture is much more full and perfect than that knowledge ich can be arrained by the Light of Nature, as appears thefe two respects 1. Those things concerning God, at the Light of Nature doth in some measure discover. more fully, compleatly and clearly discovered by the the of the Scriptures 2. The Scriptures de difcover things concerning God, and his Works, and our that were never discovered, nor indeed discoverable. the Light of Nature, which as they are of greated in mance to be known; fo being discovered by the Sario is they do wonderfully clear and fatishe the defects of Light of Nature As for instance in both kinds; the the of Nature discovers that there is a God; but the mer of his sublishence in Three Persons, yet in Unity Effence, is only learned by the Scriptures. The Light Nature discovers, that he is the first Cause and Preserof all things; but the manner howall things were proand when, is only learned by the Scriptures. The ht of Nature tells us, that this God is to be worthipped obeyed; but in what manner he is to be worthipped,

and the particulars of his Commands wherein he is to be obeyed it discovers not, or, at least, very darkly: Scriptures only thew us clearly the manner of his worthin and the certain Rule of our Obedience. The Light Nature shews us, that there is a great defection and diffe. der in our Natures; but whence it did arife, or how it to be helped, the Scripture only teacheth. The Light of Nature shews us that all Sin is an offence against the Pu rity. Justice, and Will of God, and therefore deserves his anger and displeasure; but how the guilt of Sin may be done away, and the favour of God again procured, is not within the reach of the Light of Nature to discover, but it only learned from the Scriptures. The Light of Nature teacheth, that furely there is a Reward for the Righteons and a Punishment of the obstinate sinner; but how it shall be inflicted, and when, and how Mankind shall be put in to a capacity of receiving Rewards and Punishments by Refurrection from the Dead, the Light of Nature difervers not, or at least but darkly and diffidently, and confu fedly; the Light of the Scriptures only discovers all plainly, clearly, and evidently. These and divers other Truth are discovered in the Scriptures, which the Light of Nature, either not at all, or if at all, yet but darkly pointeth at.

3. The Light of Nature is very uncertain and easily corrupted, either by Lusts, or Weakness, or variety of Imaginations. And from hence grew all the false Gods, false Worships, and Idolatries, and Superstitions among the Heathen, that were only led by the Light of Nature, changing the Truth of God into a lye, and changing the Glory of the incorruptible God into an Image made like to a corruptible Man; Rom. 1. 23. 25. But the Light of the Scriptures is an unchangeable, stable, fixed Light, hot adulterated, nor to be corrupted; but though Mens imaginations and fancies be as unstable as the Waters, and thereby corrupt and pervert themselves, yet the Light because the Man and the stable as the Waters, and thereby corrupt and pervert themselves, yet the Light because the Man and the stable as the Waters, and thereby corrupt and pervert themselves, yet the Light because the stable and the stable as the Waters, and thereby corrupt and pervert themselves, yet the Light because the stable as the Waters, and the stable as the Waters, and the stable as the Waters, and the stable as the Waters, and the stable as the Waters, and the stable as the Waters, and the stable as the Waters, and the stable as the Waters, and the stable as the Waters, and the stable as the Waters, and the stable as the Waters, and the stable as the Waters, and the stable as the Waters, and the stable as the Waters, and the stable as the Waters and the stable as the Waters.

Scriptures continue firm and stable, unchangeable in

sections of thoulands of generations.

low the things that the Scriptures thus principally Teach, are no, in order to the two great Powers, or Faculties of Man. In order to his Understanding, what is to be believed, and believed principally rouching God. 2. In order to his Will, or practical Faculty, What God requires to be done.

As touching the Former, What is to be believed?

and Knowledge, and Opinion, differ in this.

T. Knowledge is that whereby we certainly know any to be, or not to be by our Senfes, or Reason, or Expe-

Opinion is a doubtful uncertain persuation of mind that thing is, or is not; yet not without a mixture of

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2. Belief is a certain persuasion of the Truth of any thing non the Credit and Authority of another. Now if whe affured, that whatfoever God faith, is most certainly me, ( as needs it must be, because Truth is an essential ambute of God) and if we be persuaded surely, that these Sciptures are the Word of God, then of necessity we must clieve whatfoever Almighty God in the Scriptures reveals: this is belief. So that the very fame Truth that may known by Reason or Observation, may likewise be beeved as revealed in the Word of God. Though many ings are to be believed, because revealed in the Scriptures, hich cannot be fully demonstrated by Reason, Thus mugh it be partly evident to reason that God made the world, and to is the object of our knowledge, me Truth, as revealed in the Scriptures, is to be believand to is the object of our Faith. Heb. 11. 2. Through with we understand that the Worlds were framed by the Word that is, We do acknowledge and subscribe unto it true; because God in the Scriptures, which are his ford, hath revealed and discovered it unto us.

and as touching things to be done, the duty of God reures of us, here is the difference between the performance of duties, by a Man believing the Scriptures, and snother Man. A believer doth a good work, (for example, Work of Mercy) and a Heathen, or a another N Man, doth the same work; and yet though the work be for the matter, the same, they very much differ in the value: The Believer understands by the Word of God. that a sa duty enjoyned him of God to be merciful a our Father who is in Heaven is Merciful; he believes it to be the Command of God, and he doth it in obedience to the Command, and to it is accepted of God; but another Man many times doth it or may do it not upon the fame as count, but it may be meerly upon the inclination of his natural temper, or for vain-glory; and fo it is not fo much an act of Obedience to God, as love to himself. And therefore in the former, it is the Obedience of Faith, in the latter, an Action of Nature, also to grant a strategy

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Simple she the Word of God, then of nevel Remember now thy Greator in the days of thy Touth while the Evil Days come not, mor the Tears draw Nich, when thou field fay, Phave no Pleafure in them. are to be believed, because you

Text 1. A Duty enjoyeed, to Remember our Creator.

2. The principal Season of that Duty, The days of our Touch. Which Season is recommended for this Duty by way of Preference above the evil Days; not as if the Remembran our Creator were unfeatonable at any time; but because the time of our Youth is more feafonable than that Evil time, or those Evil Days, wherein we that say. We have no pleature in them.

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In The Duty enjoyeed, is to Remember on Creator which imports the things. In To know our Creator; for we cannot remember what we have not fome knowledge of To Remember him, often to call him to mind.

I The former part of this Duty is to know our Creater. This is that which Aged David recommended to his young Son Salamon, I. Chron, 28. 9. And thou Solomon was Son. Know show the God of the Rather. And we have Two excellent wherein the Knowledge of God is discovered to us; the Book of his Works, the Works of his Creation and Providence; and the Back of his Word, contained in the Scriptures of the Old and New Testament, wherein he is more fully, and explicitly, and plainly discovered unto us: These Books we are often to read and confider. And this is the dief Reafon, why Understanding and Reafon is given unto Mankind, and not unto the Beafts that periff, Namely, that we might improve it to the attaining of the Knowledge of Almighty God, in the due consideration of the Works. and Word of God and hereby we learn his Eternity, his Infiniteness, his Wisdom, his Power, his Goodness, his lullice, his Mercy, his All-fufficiency, his Soveraignty, his Providence, his Will, his Purpole concerning Mankinds Care of them, his Beneheence towards them. And the Nature of this Knowledge is not barely Speculative; but it is knowledge that is Operative; that perfects our Nature; at conforms it to the Image of that God we thus know; that fers Mankind in its due State and Station; keeps it in he just subordination unto the God we thus know, which soun greatest Perfection. This Knowledge must necessamake us love him, because he is Good, Merciful, Bountiful, Beneficient; and therefore the Wife Man chuth to express him by that Title of Creator, from whom we receive our very Being, and all the good that can accommy it. This Knowledge teacheth us to be thankful unto im, as our greatest Benefactor; to depend upon him because of his Power and Goodness; to Fear him, because of Power and Justice; to obey him, because of his Power, Justice Bb 2

Justice and Soveraignty; to walk before him in Sincerity, because of his Power, fulfice, and Wildom In fum, the feveral Attributes of Almighty God to Strike upon the choices Parts, and Faculties, and Affections, and Tendencies of our Hearts and Souls, and to tune them into that Order and Harmony that is belt suitable to the perfecting of our Na. ture, and the placing of them in a Right and Just posture. both in Relation to Almighty God, our felves, and others

2. The fecond part of our Duty is, To Remember our Creator thus known; which is to have the Sense and Exercife of this Knowledge always about us; to fet Almighry God always before our eyes, frequently to think of him. to make our Application to him: For many there are that may have a knowledge of God, but yet the exercise of that knowledge is fulpended; fometimes by Inadvertence and Inconsiderateness, sometimes by a wilful Abdication of the exercise of that Knowledge. And these are such as forget God, that have not God in all their Thoughts, that have to the Almighty, Depart from us, we delire not the Know

ledge of thy Ways.

Saiffer

The benefits of this Remembring our Creator, are very great: 1. It keeps the Soul and Life in a Constant, and True, and Regular Frame. As the want of the Knowledge, to the want of the Remembrance of God, is the cause of that Dif order and irregularity of our Minds and Lives. 2. And confequently the belt Preventive of Sin, and Apoltacy, and Backfliding from God and our Duty to him. 2. It keeps the Mind and Soul full of constant Peace and Tranquility; because it maintains a Constant, Humble, and comfortable Converse of the Soul, with the Presence and Favour of God. 4. It renders all conditions of Life comfortable, and full of Contentment, because it keeps the Soul in the presence of God, and Communicates unto it continual Influxes of Contentment and Comfort; for what can disturb him, who by the continual Remembrance of his Creator, hath the confrant Acquaintance with this Power, Goodness, and All-sufficiency; 5. Though no Man hath ground enough to pro-

me to himfelf an Immunity from Temporal Calamities. ver certainly there is no better expedient in the World to onre a Man against them, and preserve him from them than this: For, the most part of those sharp Afflictions that heal Men, are but to make them Remember their Creator when they have forgotten him, that he may open their ears in Discipline, and awake them to Remember their Creator, Read Jab. 33. A Man that keeps about him the Rememminte of his Creator, prevents in a great measure the neceffiry of that severe Discipline. 6. In short this Remembrance of our Creator is an Antidote against the Allurements of the World; the Temptation of Satan; the deceitfulness Sin. It renders the belt things the World can afford inconsiderable, in comparison of him, whom we remember; renders the worlt the World can do, but little and contemptible; so long as we Remember our Creator, it makes our Lives happy, our Deaths easie, and carries us to an Everalting Injoyment of that Creator, whom we have here remembred.

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The Injunction of the Duty of Remembring our Creator, is the more Importantly neceffary. 1. In regard of the great confequence of the benefit we receive from it, as before. In regard of the great danger of omitting it. The truth is the greatest part of the miscarriages of our lives, are ocaloned by the want of the remembrance of our Creator; men it is that we fail in our Duty when we forget him. In regard of the many Temptations this World affords to make us forget our Creator; the Pleasures, and Profits, and Recreations, and Preferments, and Noise, and Bulinels of this Life, yea, many of them, which are in themselves and wheir Nature lawful are apt to ingross our Thoughts, our Time, our Cares, and to leave too little from in our memory for this great Duty that most deserves it, namely, The Remembrance of our Creator. Our memory is a noble Cabinet. ad there cannot be a more excellent Jewel to lodge in (it) an our Great and Bountiful Creator; yet for the most art we fill this noble Cabinet with pebles and straws, if not with dung and filth; with either finful, or, at least, with Unprofitable Impertment, Triffling Furniture,

2. The Season for this Duty, that is here principally commended, is. The days of our Youth: And the Realons that com. mend that Season for this Duty are principally these

1. Because this is the most Accepted Time. God Almigher was pleased under the Old Law to intimate this, in (the me fervation to himself of the first fruits and the first Born and furely the first fruits of our Lives, when dedicated to his remembrance, are best accepted to him.

2. Because this Scason is commonly our Turning Scalento good or Evil. And if in Youth we forget our Creator, it is very great difficulty to refume our Duty: Commonly it requires either very extraordinary Grace, or very firong Alli-Etion to reclaim a Man to his Duty, whose Youth bath been feationed with ill Principles, and the Forgetfulness of God.

3. Because the time of Youth is most Obnoxious to fuger God; there is great Inadvertency and Inconfideratenes, Incogitancy, Unifablenes, Vanity, love of Pleasures, Eafiness to be corrupted in Youth; and therefore necessary in this feafon to lodge the Remembrance of our Creator in our Youth, to be an Antidote against these defects, to establish and fix the entrance of our Lives with this great Preferva-

tive, the Remembrance of our Creator,

4. When Almighty God lays hold of our Youth, by a timely Remembrance of himself, and thereby takes the full poffession of our Souls, commonly it keeps its ground, and feations the whole course of our infuing Lives; it prevents and anticipates the Devil and the World. It is true it may post bly be, that Natural Corruption and Worldly Temprations may suspend the actings of this Principle, but it is rarely extinguished: It is like that abiding feed remaining in him spoken of by John, 1. Job, 2, 9 which will recover him again.

5. The fast reason is because there are Evil days that will gereainly come, which will render this work of Remembran our Creator difficult to be first begun; and therefore if

mer come, for it will certainly stand us in great stady that they come. To is the greatest Imprudence in the world to describe which is necessary to be done, and sie is the greatest which is necessary to be done, and it is the greatest Prudence in the World to do that week, which must be done in such a season wherein it may be cally and safely done. He that lays in this store of presembrance of his Greatest before the Evil Day come, will she it of the greatest use and service to him in that

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Now those Evil Days are many, and all of them belal

An evil day of Publick or Private Calamiere. He that before hand had laid in this stock of Remembring his Greater will be easily able to bear any Calamity when it comes, but a Man, that hath not done this before hand, will find a very unseasonable time to begin to set about it, when Pear, and Anguish, and Perplexity, and Storms, and Consistent are round about him, and take up all his Thoughts.

2. The evil day of Sickness is an unleasonable time or as least a very difficult time, to begin such a business. When Stekness, and Pain, and Disorder, and Uncasiness, shall render a Man impatient and full of trouble, and his Thoughts said of Disorder, and Discomposure, and Waywardness, then it will be found a difficult business to begin the Remembrance of one Oreator. It is true, no time is utterly imacceptable of God for this work, but surely it is best to begin before this evil day come, for then it will be a comfort, and mitigate the Pains and Discomposure of Sickness, when a Man can thus reflect upon his life past, as Historial dill in his Sickness. Remember, O Long that I have not failed to remember my Oreasor in the days of my Health.

and burthen of it felf, and yet is ever becompanied with our sieknesses. Pains and Discontinued a Natural surfrandness, and Money, and Discontinuedness of mind, and these-

fore not to feafmable to begin the undertaking of this work as the flourishing Youth. And indeed, a Man can not reasonably expect that the Great God, who invites the Remembring our Creator in the Days of our Youth, and hath been ungratefully denied, should accept the Dreggs of our Age for a Sacrifice, when we have neglected the Thoughts of him in our ftrong and flourishing Age. But on the other fide, that Man, that hath frent the time of his Youth and Arength in the remembrance of his Creaton may with comfort and contentment, in his Old and feeble Age, reflect upon his past life with Hezekiah, Remember O Lord I pray thee, that I have not failed to remember thee in the days of my Youth and Strength, and I pray thee accept of the endeavours of my old decayed Age, to preferve that Remembrance of thee, which I fo early began, and have constantly continued and pardon the defects, that the natural decays of my firengeh and 

upon my lips and is ready to take its flight when all the World cannot give my Life any certain truce for a day, or for an hour, and I am under the cold embraces of Death, then to begin to remember my Creator is a difficult and unifeafonable time: But when I have begun that business carly, and held on the Remembrance of my Creator, it will be a Cordial, even against Death it felf, and will carry my Soul into the Presence of that God, which I have thus remembred, in and from the days of my Youth, with Triumph and Rejoycing.

trota Briefly thereforque in suns yet live will

Remember thy Creator in the days of the Youth; because thou knowest not whether thou shalt have any other Scasion to remember him: 1 Death may overtake thee, and lay thee in the Land of Forgetfulnes: thy Spring may be the only Fruit that mortality may afford these in the the only Fruit that

because it is a time of invitation of neglect not be season

thou knowest not whether ever thou shalt be again cleaned or wherein the cleaniels of the Heer catoring

Remember thy Creator in the days of the Youth that Creator may remember thee, in the days of the Sick

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Remember thy Creator in the days of thy Youth thy Creator neglect thee in the Evil Day. Neglected gon, especially from thy God, may justly provoke him are to lend thee more, Because I called, and ye refused. I bel laugh at your Calamity, and mock when your Fear com-4.1/24, 26. orp wall divel on the bosine but took have

Remember thy Creator in the days of thy Youth, bewill heal the Evil of Evil days, when they come will turn those days that are in themselves evil, to bedays of Ease and Comfort; it will heal the Evil of day of Affliction, of Sickness, of Old Age, and of and itsfelf; and make it a passage into a better, a more but the theforday ling and Conference, encistil soll hatty of Peromination or ar to those for crait faculties

#### thepolerante bleat, an Franch Heart, a Soft Heart, and the like the asswerable to HTORO your the Spatiste

Unsleanness of the Heart, and how it is Cleansed. types; and configuently according to the propriety of the

a Mark I harry a Poolith Peart, a Believing Heart, a

#### West of a Chart Heart is such a Heart as herb Clean daidin 15 di si a Pfal. 51. 10. percito de bas sal

#### molfode and amoure [ ) of res. a Heart full of evil Conale donnes of Cor mundung crea in me Deus boil

Defet are denominated from their Objects, and nothing His Prayer imports, or leads us into the Confideration of these things: 1. What the condition of every man's Heart is by Nature: It is a foul and unclean Heart, 2.Wherein conlists this ununess of Heart, 2. What is the ground or cause of uncleanness of the Heart, 4. Whence it is that the dition of the Heart is changed. It is an Act of Divine OmniChampagneric go What is the condition of a Heine the cleanfed, or wherein the cleanness of the Heart confidence in the Heart confidence in the Heart Confidence in the Server Server is a time now formally in before it is thus now formally in the clean Heart Confidence in the first new formal in the clean Heart Confidence in the first new formal in the confidence in the first new formal in the condition of the confidence in the condition of the c

clean Heart. Certainly, i before it is thus now found, it is an impure and unclaim from And this that is here implied is in requestly in the Scriptures directly affirmed to the Thompson of the Thompson of the Heart of the imagination of the Thompson of the Heart is attended to the imagination of the Thompson of the Heart is attended to the things, and desperately neithed, who can be the Mark. 7. 21. One of the Heart proceed evil Thompson, many ries, &c. And indeed all the Livils that are in the World, are but evidences of the Impurity of the Heart, that in cheart Fountain and Original of them.

-dle Concerning the fecond : wherein the Unelemmind the Heart confiles The Heart is indeed the Crafts of the Inction of all the Powers of the Soul in the full extent of ar, and therefore takes in not only the Will and Affection, but the Understanding and Conscience, and according hath its Denomination proper to those several faculties, as a Wife Heart, a Foolish Heart, a Believing Heart, an Unbelieving Heart, an Hard Heart, a Soft Heart, and the like. But answerable to the propriety of the Epithete Clean or Unclean, it principally concerns the Heart under the norion of Will or Debre, and the confequents that are thereupon; and confequently according to the propriety of Application, a Clean Hears is fuch a Heart as hath Clean defires and Affections; an Unclean Heart is that which hath unclean and impure Delires, a Heart full of evil Concupitcence. And because the Clearmes or Uncleanness of the Defires are denominated from their Objects, and not from the Affections of defires themselves, which are divertified recording to their Oblects: Hence is is that a Heart, that timesh its delires upon pure and clean Objects, it is faid in that act to be a Clean Heart, and that which fixeth in Dethree apon Unclean or Impure Objects is an unclean Han an Unclean Heart is, it is need any to know what are the JamO.

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Objetts, the tendency of the Delires of the Heart Arrento, doth denominate an Unclean Heart General charlsever is a thing prohibited by the Command of carries in it an Immundities, an Impurity and Linmes in it. But that is not the Uncleanness principalof the Text bears; But there are certain Lufts and ure or immoderate Propentions in our Natures after onin Objects, which come under the Name of Unclean and those are of two kinds; the Lusts of the Mind, the Lufts of the Flesh; for so they are called and dihouished by the Apostle. The Lusts of the Mind are such have their Activity principally in the Mind though they by have their Improvements by the Crafts and Constitution the Body : as the Luft of Envy Revenge, Harred. Pride, Vain-glory. These are more Spiritual Lusts; and brefore though they are more Devilish, yet they are not poerly for Unclean, as those we after mention, lalls of the Fleth are fuch Luits as arise from our sensual Apentes after fenfual Objects ; as the Lufts after Meats, ink and Carnal Pleafures. And although these Objects not in themselves finful, nor consequently the Appentes them unlawful, (for they are planted in our Natures, by he Wife and pure God of Nature, to most necessary and scellent Ends; for the preservation of our selves and our kind) yet they do accidentally become Impurities and Undeanness to us, when inordinately affected or acted. And ele are those Unclean Objects, the Delines whereof do deominate an Unclean Heare; but principally the Letter, the Luft of Carnal Concupilence, called by the Scriptures in an minent manner : the Lufts of the Fleft I. John 2. 56. Fleft Lufts, that fight against the Soul, 1, Let. 2, 11. Walking after he Field in the Lufts of Uncleannels, 2 Pet. 2. 19 Perchance aring some Anology to those Legal Uncleannelles in the ivitical Law, especially to those of Levis: 15. Even the rery partital infirmities; nay, those that are not only toleraed, but allowed, carry in them a kind of Impurity and cleannels boisi

cleannels. And hence grow those many Legal Impurite which disabled the Jews from coming into the Camp or The bernacle till they were Purified as that of Leprone, touching of Dead Bodies, unclean Iffues, uncleanness after Child birth uncleanness of natural Commixions, Lev. 15. 18. Exed 19. 15. the uncleannels of natural Successions, Deut. 12. 17, 14. The washings of Aaron and his Sons, Exod. 20, 20 All which are but Emblems of the Impurity of the Hear and of the great Care that is to be used in the keeping of Clean: and the Reason is Morally and excellently given Deut. 13. 14. For the Lord thy God walkesh in the midst of the Camp, to deliver thee, and to give up thine Enemies before thee therefore half the Camp be Holy, that he fee no Unclean thing a thee, and turn away from thee. The Conclusion therefore is that this Carnal Concupifcence, the Luft of the Flesh predominate in the Heart, is that which principally and by way of Eminence, in respect of the subject matter of it, denomination nates an Unclean Heart. But in as much as this Concumfcence harn somewhat in it, that is natural, and confequently is not fimply of it felf Sin and Uncleannels, therefore it requifite to give a denomination of Uncleanness and Impurity to those delires, that there be some Formalities requisite to the denomination of this to be Unclean and Sinful, which is when those Defires are not in subjection to right Reason for it being a proceed of the Inferiour Faculties, the fentila Appetite; when the fame is not in subordination to that Empire which God hath given the more Heavenly and No. ble Powers of the Soul; it becomes confusion and inverting of the order of Nature ; and this is principally Difference when these Delires are. 1. Immoderate. 2. Unseasonsble. 2. Without their proper end. 5. Irregular. 6. Unruly, and without the Bridle of Reason.

M. The Caufes of this Uncleannels of the Heart, are principally these two 1. The impetiousness and continual follicitations of the Senfual Appetite, which continually fends up its foul Exhalations and Steems with the Heart, and thereby taints and infects it. The Soul Man is like

had of Fire, which if it be fed with clean and fweet mareit veilds (weet and comfortable Fumes; but if it be fee impure unclean, and flinking oyl and exhalations, it is with them, and makes unfavory Thoughts, which kind of Fume that rife from this Fire; and therefore the difference of the Body, or fenfual Appetite fend un Merick Steems in this facred Fire, ir yeilds nothing but Boughts of Anger and indignation: If it fends up Malanand Earthly fumes, it tills the Soul with black and and difficultiented Thoughts: If it fend up, as most arily it doth, fentual and flethly Steems, it fills the with fentual and wanton Thoughts 2. The Weakand the Defect of the Imperial part of the Soul, the Rason, and Understanding, and this Defect is commonly these two occasions. T. The Soul wants a clear and Judgment, that these Defires are not fit to be fied, but to be denied, at least, when they become moderate or Unfeatinable. It is ordinarily our infirmity budge of things as they are at prefent; and therefore if be Present presents it felf pleasing or displeasing, we accordby entertain it, or refule it without any due prospect to event or frate of things at a distance, either because we how it not, or Believe it not, or Regard it not. If a War, being folicited to unwarrantable or unfeafonable car-Pleafures, hath not a prospect that the end thereof will bitterness; or if he have such a prospect, yet he believes tot; or if he do, yet if his Judgment prefer the fatisfactiof a present Lust, before the avoiding of an endless it is no wonder if he submit to the folicitation of his hual Appetite. 1. But if the Judgment be right, yet if Superiour and more noble part of the Soul have not fourage and Resolution enough to give the Law to the Inmour, but yields, and fubmits, and becomes base, the sen-Appetite gets the throne and Captivates Reason, and nles as it pleaseth; and this is commonly the condition of Soul after a fall: for the sensual Appetite once a Victor, comes imperious, and Emalculates and Captivates the fu-

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perour Faculty to a continued Subjection. And this is in Reafon why, when Lufts of any kind, especially that of Flesh, having gotten the Mastery, makes a Man endiwith Reason and Understanding, yet infinitely more in perate and Impure than the very Bealts themselves, whe have on such Check or Advantage of Reason: for these ble Reculties of Phantalie and Imagination, and Memor and Reason it self, being prostituted to Lust, doth bring all the Advantages of its own perfection to that fervice. thereby fins beyond the extent of a bare fenfual Cream the very Reason it self invents new and prodigious Lu and Provisions for them and fulfillings of them; the Pha take improves them; the Heart and Thoughts feed up them, and so by that very Perfection of his Nature, which was placed in him to Command and Regulate these Lui or Defires of the Senfual Appetite, becomes the most exer fite and industrious Advancer of them, and makes a Mai infinitely worse then a Beast: for a Beast hath no antereden feeculations of his Luft, no provisions for them, but when the opportunity, and his own natural propentions encine him to them; when he hath fulfilled his Luit, thinks no more of it: but Man by the advantage of his Reason, his Phantalie, his Memory, makes Provisions for his Lult; yields up his Thoughts to speculations of them; studies fra ragems and Contrivances to farishe them. So that by how much his Nature is the more perfect, his fenfual Lufts are the more exquisite and unsatiable: and by this means his Heart becomes Unclean, a very Stews of Wantonness and impurity, a box full of nothing, but flinking and unfavory Vapors and Steems, the very link and receptacle of all the impure defires of the Flesh, where they are cherished, and entertained, and fublimated into Impurities; more exquilite, and yet more blthy, then ever the fenfual Appetite could are rive unto, and this is an Unclean Heart.

And upon these Considerations a Man may easily see how. little ground there is for to think there should be a Communion between Almighty God, or his most Holy Spiral Control of the Contr

it with a Man thus qualified; I. The Heart, as it is the countries to Defines, is the only for Saurifien to be offered and God; as it is the Chamber of our thoughts, it is the only property to the control of our thoughts, it is the only property to the all the chamber of our thoughts, it is the only of our thoughts, it is the chamber of our thoughts, it is the chamber of our thoughts, it is the chamber of our thoughts, it is the chamber of our thoughts, it is the chamber of our thoughts, it is the chamber of our thoughts, it is the chamber of our thoughts, it is the chamber of our thoughts, it is the chamber of our thoughts, it is the chamber of our thoughts, it is the chamber of our thoughts, it is the chamber of our thoughts, it is the chamber of our thoughts, it is the chamber of our thoughts, it is the chamber of our thoughts, it is the chamber of our thoughts, it is the chamber of our thoughts, it is the chamber of our thoughts. ns, the fittell part to be affilted with the Spirio of God is the only fit thing that we can give to God; and inde only thing in effect that he requires of us a Again, at God is a most Pure Gody his Spirit is most Pure and de Spirit; and let any Man then judges whether frich ulty impure, unclean Heart is a bit Sacrifice to be offered fich a God; or a he receptacle for fuch a Spirit. Heahere imports fuch a Man, that hopes to have Committee in God, to have his Heart in a better Temper. Again. sems more than probable to me that as a Body feet th paylonous and unwhollon Food, mail needs by fich Die contract foulness and putrefactions So the way Soul Man, which hath to trick a Conjunction with an bluion the Body, by continual Conversation with and Subection to fuch unclean and fleshly Thoughts, receives Tincture and an imbalement by them t which if there were o other Hell, must needs make it Milerable in its Separa in upon these two Respects; 1. Upon the Confidention that Uglines, which it bath contracted by those impure Convertations, and which it might have avoided, if it had the Body exercised its proper Empire over them. 2. By hat Disappointment, which is tinds in the State of Governi on from the fulfilling and fatisfying those fentual Inclination which it affected here, and now carrieth with it, but fands utterly disappointed of any fatisfaction of them.

IV. We consider How it comes to pale, that a Heart, thus murally unclean, is Cleanfed, which in general is by a Reviewon of the Soul to its proper and native Sovernigmy and Daminion over the fentual Appetite; and those Lufts that the from the Conflictution of the Rody, and the Connection of the Soul to it. And this Restitution is answerable to the Oppravation or impotence, whereby the Soul is Subjected and Captivated under whose Lust, which are principally

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efe following:

The first ground of the Impotency of the Soil fubduing of the fenfual Appetite is in the understand which is fo far weakned or darkned by natural Corning that it is ready in point of Judgment to prefer the pre fruition of Corporal Pleasures, and the satisfaction of fenfual Appetite, before the denying of it; for it fees finds a prefent contentment in the former, but fees not H danger and inconvenience that will infue upon its nor benefit and advantage that will infue upon a due Re Brains and Moderation of them; It finds a prefent Conte ment and Satisfaction in the one, but it hath not the Pre footbafthe others or if it have, yet the Conviction them is 6 Weak and imperfect, that the Pleafures of Sin for feaforedo overcume and fubdue it. For the Cure there of abis Boon and Imposency in the Judgment there ought to A Conviction that there is a Danger and Inconvenience that will rectainly attend the Dominion of Luft over the Soul and a Benefit and Advantage that will attend the Victory of the Soul over shele Lufts.

And because there may be an Inconvenience in the former, and a Benefit in the latter, but yet not such a may with Considerable Advantage preponderate the Contentment of Lust, which is present and sensible, there ought to be a Conviction of such an Inconvenience in the former, and such a Benefit in the latter, as may most evidently and clearly preponderate the Contentment and Advantage

tage of the fatisfying of a Luft box product and mod as

and because; though these inconveniences and Benefits be never so great; yet if there be but a faint, and weak, and imperfect Conviction of it, it will work but a weak sessifiance against the Invasions or Rebellions of Lull, and a sensible present enjoyment of what delights, will easily preporterate the weak and faint, and imperfect Convictions, on suspections rather, of what is Future. It is necessary that such Convictions, should be Sound, Deep, and Strong in otherwise they will be but Sluggish and Languishing Opponents against the Rhetorick of Lusts, that yell a present Delight of Advantage.

And because though the Convictions are never for yet if they be not Accompanied with Constancy lacy, and supplemental Excitations, as the opportunity the Confiant and perpetual Importunity of Luft upon upon a time of Intermission, and gain an Adagainst a Soul habitually thus Convinced it is fureffury that there be a Frequent Confiant Acting of that im upon the Soul, or otherwife it may be Inrangled Affiduous Importunities of his Lufts

hele things being thus premifed, it is necessary to fee hind of Means it must be that must work fuch a Confion of fuch weight and evidence, that may rectifie the ment in reference to this Contest with the senufal Apand actuate fuch a Conviction to attain its due ef-Moral Philosophy contains in it excellent Precepts and finings to the fubjecting of the fenfual Appetite to the the of Reason; and to a Moral Cleansing of the Heart: hi it cannot attain its end; for though it propounds Inconmiences on the one fide, and Conveniences on the other, a they have great defects that make it Ineffectual: The which it proposeth are in themselves of unequal to the Pleasure and Content of latisfying the lensual posite, viz. On the one fide Fame and Glory, and Reotation and Serenity of mind; on the other lide, the Baleof Luft in Comparison of the excellency of Reason, hat it is a thing common to us with the Beatt; and fuch the and therefore, though these be fine Notions, and such may be weighty with old Men, whose Lusts have left n, yet to young men, they import nothing. And refore the Philosopher well provides for it by determithat Juvenis non est idoneus auditor Moralis Philosophia, confequently it is a kind of Phytick, that may be good them that need it not, but of no use for them that out it: for the truth is, the Fame and the Infamy are of weight equipalent to Counterpoife the fatisfaction a Luft in those that are Inclinable to them. 2. Anogreat defect in the things propounded is this that

is also common to Humane Laws, that though they my be of some efficacy to prevent the External Act, when meets with Infamy in the Action, or Reputation in the forbearing, yet it doth inevitable give a dispensation in Sin, if committed with Secrecy; much less doth it at all Cleanse the Heart from the love of Lust, the delight in the Contemplation of it. We are therefore to search for higher, or more effectual Conviction than this, and therefore. I. We must see whether there be any thing that propound some thing that may over-balance the Advantage of Lust, of the love of it in the Heart. 2. A means of Conviction of the truth and reallity of the thing so propounded.

For the former, It is apparent that the Sacred Soin tures, and they alone, do furnish us with such materials prohibiting not only the Acts of Luft, but also the yer Motions and Inclinations to it; the Defires of the Heart of it; the love of the Heart to it; and this under pain of the displeasure of God, everlasting Death, Hell-fire, on the one fide; on the other fide, in case of obedience to this Command, the Favour of God, Everlasting Life, and Happi pines: and in order to the discovering whether our Hers walk in Sincerity, according to the Command of God, of fares us that God beholds and observes the Motions, Deline, Inclinations, Thoughts, and Purposes of our Hearts, and will then one day lay them open, When the secret of al Hearts skall be revealed. And these are things that are of fuch a Nature as preponderates all the good, that can be in Luft; furnished the Soul with Arguments against it, as cartries Thunder in them. 2. And that these may be effectually affented to by the Soul, without which they Import nothing to the end we speak of, there are these effectual Means, which Almighty God affords us : First, The word of God, which doth not only contain Materials and Persuastions for the Cleaning of the Heart; but also a high revidence of the Truth and Reallity and Benefit of those Materials and Perswasions; it is a Convincing and a Clearsling word: Jo. 15. 3. Te are clean shrough the Word, which I bave

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I have foolen unes you. Secondly, A high Congruity of the Word of God, in relation to a future life of Rewards and Punishments unto the very Sentiments of Reason and the light of Nature it felt; the Sense of which life of Future Rewards and Punishments carries with it, not only a Conviction of the great Advantage of a Clean Heart above an linclean Heart, but also a very effectual motive to the Clemfing of the Heart, greater and more vigorous than all the Arguments of the best Philosophers, Thirdly, The Powerful Spirit of God works up in the Soul an affent unto and that of such a strength as is no less Convincing that Science it felf, which is Faith: and therefore Faith thus wrought, purifies the Heart, as well as the life. for a Constant an un-intermitted Application and reminding m of these Truths, God is pleased to affist us with the continual affifting Grace of his Spirit acting in and by the Conscience, which is in a great measure cleansed, quickned, and actuated, which watcheth us and our very Thoughts and Chides them, re-minding us of these great Truths, which we have received; and thereby actuating and acing our Faith of these Truths, as often as the occasion of fers it felf.

6. And by this means, 1. The Intellectual Power of the Soul is restored in a great measure to its primitive Dominion, or at least is qualified aright in order to the exercising of it.

2. The Will, wherein indeed the Empire of the Soul is principally seated, is likewise restored to its Domination and

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1. Partly by these Impressions, which are as before received by the Understanding and the practical Determination thereof: for it is clearly presented now to her, that it is the Greater Good to deny Lust both in the Practice and Love of it, than to Entertain it; And Consequently the Will moves towards the Greater Good, according to its proper and natural Inclination. 2. There is yet a further liftest wrought upon the Will: viz. The sense of the Love

Of the Ducteame for of the Heart, &c.

of Christ, the End of the Death, so reteem us from the Eufls; whereby, even by an obligation of Grabinde, it takes up Resolutions of obeying him. This Truth though it by first reteived in the Understanding; and Entertainedly Faith, year it doth immediately work upon the Will and Affections: on. An aversion to that Lust, that Credible Saviour, upon the life Saviour, and which the fame Saviour, upon the life Saviour, and which the fame Saviour, upon the life saviour and post saviour to the family of the saviour of God, thengthening and performed to its Liberty and Just Sovieties.

few Content an un intermitted Application and tennating working I muna, God is picated to affill us with the confinal affiliating Grace of his spirit acting in aid by the Concience, which is in a great-mealance cleanted, chickned, and actuated, which watched as said our very I houghts and Childre them, reminding us of these great Truins, which we have received; and enceby actuating and action or these Truins, as often as the occasion of

eng. And by this means, a. The Intellectual Power of the Boul I would be grindly Dowhelen, or at leaft is qualified anyth in order to the exerci-

2. The Will, wherein isdect the Empire of the Soul is principally feated, is like wife reflored to its Domination and

of a Party by these impressions, which are as before received by the tenderstanding and the practical Determination thereof. For it is clearly presented now to her, that it may be an expected and the Practice and lave of it, that to Emercian it, And Confequently the Will moves towards the Greater Good, according to its proper and patteral lactination.

2. There is yet a further believe to the Love who would would be with the Will we would not the Will to be the tende of the Love of the Love.

#### A Poem.

He Great Creator gave to Brutes the light of Sense and Natural Instruct, stat might conduct them in a Sensual Life; by this They steer their courses, and very rarely miss Their instituted Rule, nor yet reject Its Guidances on its Influence nactact But the Creator's great Beneficence Gave unto Man, besides the Light of Sense, The Nobler Light of Reason, Intellect, and Conscience to Govern and Direct His Life and Actions, and to keep at rights The Motions of his Sensual Appetite But west ched Manushappily deferts i all at it, s His Muker's Institution, and perverts in wording The end of all his Bounty, prostitutes
His Reason unto Lust, and so pullutes His Noble Soul, bis Reason, and his Wit: And Intellect, that in the Throne Ibould fit, Must lackie after Lust, and so fulfill The base Commands and pleasure of her Wills And thus the Humane Nature's great Advance Becomes it's greater ruine, doth inbance Its Guilt, while Judgment, Reafon, Wit Improve those very fins it doth Commit. Dear Lord, Thy Mercy Surely must overflow, That pardons Sins, which from thy Rounty grow.

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#### Mischief of SIN.

T is a most *Unprofitable* and Foolish thing; The Content that is in it, is but Imaginary, and dies in the compass of a Thought; The Expectation of it is nothing but Disappointment, and the Fruition of it perisheth in a moment.

2. It is the infallible Sced of Shame and Mischief, which, without it be intercepted by Repentance and the Mercy of God, doth as naturally, and infallibly grow from it, as Hemlock and Henhane do from their proper Seeds: and though the nature of fome Sins is more speedy, and visible in producing that Fruit; yet most certainly, sooner of later, every Sin yields his Crop, even in this life. The best Fruit it yields is Sorrow and repentance, which though it be good in comparison of their Fruit ensuing, if omitted; yet certainly, it is not without much Trouble and Discomposiure of Mind; and the Bitterness even of Repentance it felf, infinitely over-balanceth the Contentment that the Sin did yield.

3. Sin doth not only produce an Ungrateful Fruit, but there is also a certain Spight and Malignity in the Fruit it yields, carrying in it the very Picture, Resemblance and Memorial of the Sin for the most part, which dogs a Man in the punishment of it, with the very Repetition of the

Guilt, a lex talionis.

Professive, it either makes it an occasion of new Sins to over or secure them that are past; or it sowers and infests the very State it selfs, with sad Pre-apprehensions of the Fruit due to his Sin; Or haunts him in his Jollity, like as I have seen an Importunate Creditor, a young Gallant, which that all his Comfort and Contentment. If a Man be in Adversity, it adds Affliction to Affliction, The best Companion of Affliction, is a clear Conscience, but when a Man hath outward Troubles and a Mis giving guilty Soul, it makes his Affliction black and Desperate.

5. It Discomposeth and Disorders, and unqualifies a Man for any Good Duity, either to God or Man: I pray, but I bring along with me a sence of Sin, that makes me Ungrateful to my self, and how can I expect to be acceptable to God, the Pure and Holy God, who hates nothing but Sin? I beg Blessings, but how can I expect to receive a Blessing from him, whom I but lately presumptuously offended? if my Son or Servant hath offended me, and comes to ask a benefit of me, I look upon it as a sawcy Presumption, and can I expect to have a better Entertainment from my Maker, than I think fit to allow my sellow Creature? The truth is, there is no Petition comes seasonably from a Man under the Guilt of Sin, but Pardon. For-

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giveness, and Mercy.

If I do a Good Work, the Sin, that I stand guilty of, makes the Comfort I take in it, or in other commendations of it, Insipid and Empty: my Heart tells me there is a Sin in my Conscience, that makes me ashamed to own the Good that is in the Action.

If I fee a fault in another, that my place or Condition requires me to reprove, the fense of my own Guilt makes me either backward to Reprove, or Condemn my self, while I am Reproving another, with such thoughts as these: I am Reproving a Sin in another, where I stand as Guilt in the sight of God as the person reprehended: if he knew my sin, how justly might he throw my Reprehension into my own face, and

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and if he know it not, yet the God of Heaven, before whom I fant and the Confeience which I bear within me, makes my, Reprehen from of unother W Condemnation of my felf. If I go about any Action of my life, though never to Honelt, Just, and Law full yet my milgiving thoughts make me either unading in it, or fill me with pre-apprehentions of milchief or die appointment in it : how can I expect a bleffing from Gal whom I have loftended in any buliness I undertake !! carry along with me in all I do, the Gurfe that the Lon threatned, Deut 28. 20. The Lord, Shall fend upon the Com. fing, Vexation, and Rebuhe in all that their festeft thy bands in to, and verie 19. Thou floats not profper in thy ways, and verie 3 4. So that thou finals be mad for the fight of thine eyes which thou that fee, and verfe 67. In the Morning thou that for Would God it were Evening; and at Evening thou Shall for Would God it were Morning, for the fear of thine Heart where on thou fleat fear, and for the fight of thine Byes which thou found Helling from him, when I but larely grefumptuoully ...

bas And certainly all this grows from the Incongruity and Diffonancy, that is between fin, and the role right constitution of the Nature of Man, that is thereby made unuleful for his proper Operations; just as a fore, or a bone out of Joynt difables the proper ferviceableness of a Limb; for, as a noxious humour diforders the Stomach Livery or Spleen, in its proper Office; or, as a Difeafe, or ill difposition of the Body makes it unferviceable to its proper Actions; folde the Sins, and Defilements, and Guilt, the refult of it upon the Soul, difable it in its Works and Offices: and this is the evidence of it Every thing is then in its right Constitution when it is in that state, that the Wife God of Nature ordered it; and fo far as it declines from that polition or state, To far forth it loseth its Ufefulness and proper Happines; and therefore it is confequently evident, that every thing, that lofeth its Ufefulnels and Happiness, is out of that Constitution that God Almighty meant for it; and therefore, in as much as apparently all Sin doth introduce Diforder and Irregularity, it is plain that Mankind thereby is in another condition than God at first made him, and inended he should be in.

Hence therefore, It is apparent, That all Sin is against Name, and a violation and Breach even of the Law and Order of Nature; which is nothing elfe but the Station, Carrie, and Frame, that God with most Admirable Wif mand Goodness framed for Man. Man Itands in a double Minetion : 1. A Subordination within himself, die Of Faculties inferiour to the Superiour, And 2. A Subminetion to fomething without himself, wiz. To the Will this Creator, which though it feems extrinsecal, yet in

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The Internal Subordination is of the interiour parts and callies to the Superiour, viz. The Sentual Appetite and Body of Man, and those Faculties that are subservient a touto the Government of the Light of Judgment and Understanding, that he both put into the Soul ; and because, mit is most Just that the Soul and its Superioun Faculties build be subordinate to the Will and Direction of God. 6 the Soul Stands in need of that Direction in order to the Government of his little Province committed to him ; and herefore, as it happens in Government, when the People book the fubordination to the Intermediate Magiltrates, or beintermediate Magilfrates break, the Subordination to the Spreme, prefently there infues Diforder and Mischief and Confusion : so when the Body, or those Faculties, that are mercifed in order to it, as the natural Lufts and inclinations of the Body or those that refult much from it; as the Passions, prevail upon the Judgment or Reason, either by their Viome, or want of due Vigilance and Severity in the Soul in in Administration, or if the Reason and Judgment do neglet or crofs the Commands of God, or make not wie of the Divine Directions to affift and guide her in her Administration, this is Sin, and prefectly brings Confusion, and Diforder and Discomposure in the whole Man, and makes it the Priceable for the Ends to which it was ordained.

The Folly and Milchief of Sin

OD Almighty hath substituted the Soul of M as his Deputy or Vicegerent in that Province whi is committed to him, and expects an Account for the Soul at his return, or fooner, how he hath manage that Province or petty Dominion committed to him.

2. The Province, of Territory committed to the manage ment of the Soul, are his Body, and those Affections and Inclinations incident to it; and the Place, Condition, Relation, Abilities, and Opportunities pur into his hand by Providence and Divine dispensation, together with that Body in this World.

3. The end of this Substitution of the Soul in this Province is, first the Improvement of the Revenue of this Principle. ment of the perfection and advantage of the Soul, the perfecting of the Soul thereby in a Conformity to his Mallers will, and fitting of it felf and the Body with it for a more

noble and divine condition and imployment.

A The breach of that Trust committed to the Soul confils either in the want of that due Improvement of the Province committed to the Souls Vicegerency, according to the Advantages that it hath; (which is the Cafe of the unprof-"table Servant, that did not mif imploy his Talent, but did not improve it to his Masters Advantage : ) or, which is worle, Mif-government and Mif-imployment of the Province committed to its Charge to the difadvantage of the Soveraign and it felf. is Administration, or if the

5. The Mif-government of our Province confifts principally in one of these perticulars: viz Either in the original and Primary Defection of the Soul it felf in its Commands and Proceedings, whereby it Studieth, Practifeth, and Commands Originally and Primarily against its Principal; and this is Devilish: Derdish: or, Secondly, in the want of Exercise in a due sommendency over its Province, whereby the Subjects, which should be under its Rule and Superintendency, are not kept in their due Subjection neither to the Vice-gerent nor to the Soveraign; but rebel, and by their Rebellions when wholly cast off their Vicegerent and Soveraign together, or by degrees draw over the Vicegerent or Deputer to their Defection.

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6. The great Engines of this Defection are the Corrupt interiors of the fenfual Appetite, Lusts, and Passions of the lody, and especially those, which are the great Favourites, and most powerful in respect of their Congruity to the Naural Inclinations and temper, or rather distemper of the Body; or those Temperations which the World offers, especially such as are most incident to the Place, Station, Relation, or Condition wherein we stand in the World. The former come under the name of the Lusts of the Flesh: the latter under the name of the Lusts of the Eye, and Pride of Life.

7. Those Lusts and Temptations are the instruments in the hand of Satan, either by Sollicitation to corrupt, or by lower to oppose the Vicegerency of the Soul under God, and to bring it over by Allurements or Force, to a Defection from him, and in both ways fight against the Soveraignty of God, and consequently his Glory; and against the Perfection of the Soul, and consequently its Happiness.

8. Those Lists are of greatest Power, that have the greatest dearness to the Body, either in respect of Age, Complexion, Inclination, Condition, or Station; and therefore of greatest Danger to the Soul, and fight against it with greatest Adrantage: In a young Man, or a strong sanguine Complexion, Luxury, Wantonness and Uncleanness are most ordinarily most prevalent; In an old, or Melancholy Man, Covetousies; In a middle Aged or Cholerick Man, Anger, Ambirion, Violence; In a Rich or Powerful Man, Oppression, Discain, Pride: In a Poor Man, Discontent, Rapine, and there is scarce any Man, but hath some Beloved Lust or Sh, that he will be content to sell all the rest of his Lusts for the

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the enjoyment of that: Tempt him to a Lust not suitable to his Complexion, Age or Condition, he will easily res it; but if it be a Luft suitable to his Age, Complexion Condition, he will hardly, or with difficulty enough w fuferity a tient

9. As every Lult fuitable to our Age, Complexion of Condition, is of greatest Power, and confequently of great test Danger, so every such Lust once entertained in Fra tice, becomes of greater Strength, and confequently of great ter Danger then before, and this upon a double Reafon: First, Because the Soul is made the weaker, and more emasculated by the reception and entertainment of a lift then is is like amiss pudicitia, which is the likelier to make a Profiture: Senfe of Reputation is a great matter to keep Innocence, but a lost Reputation makes way for a further degree of Guilt. Again the Soul by admittance and entertainment of Luft, gains a kind of Intimacy and dearness with the Luft, and admits it with less difficulty a second time; because it is now become an acquaintance. And lastly, every sin causeth a with drawing of Divine assistance from the Soul, and an estranging of the Soul from it, a kind of Chameful absenting of the Soul from God; and to as it lofeth its strength, it loseth its confidence of address for it; which every Man's experience will tell him. On the part of Luft, it is made more bold, and confident, and adventuring, than it was before it was entertained: It was then more modelt and balbful, because it knew not bow it should be entertained; but now it grows Confident and Imperious.

10. When Luft hath gotten the Victory in the Soul it either makes the Soul, which is God's Vicegerent, his Vaffal, or his Prisoner; either the Soul becomes servant and Vaffal to Sin, or at belt it is led away Captive by it: And in both cases, God is dethroned, the Soul imbased, and Lust gets the Empire and Dominion; and the Soul hath either broken his trust with God, or not performed it as it should: The Province committed to his management loft.

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the Government abused; the Soveraign injuredy and the vicegorent is either become a Rebel on as belt a Pellow by his own default.

The Means of Prevention of this Invertion of the Ora wested by the great Soveraign is; First, that the Deputy with notice of his infructions; for he is not placed in that horince without his Rules of Government which his Sohath delivered him. Secondly, That he be very over the fecret Confederacies, Motions, and Riof Euft against those Instructions; for Lust is busie bublesome and Active and studies and watcheth all opporhies of Defection. Thirdly, that he keep his Authoriwith Refolition and Courage; for Luit, if it be worthy mine of a Subject, it is a perulant and fa wey, but yet Mill baseminded Subject; a little countenance will make infolent, and a fevere hand over it will make it fervile: defectally, that this feverity be held over those Lusts. ar have or pretend to the greatest interest in the Age. Complexion, Disposition, Quality, Station, or Condition the Province; for as they have the greatest opportunities wdo mischief; fo they will somest grow insolent.

12. Though a slight and gentle superintendency over but will teach it to command, yet under a fevere and rigid overnment the most it will adventure upon, will be to ask million: and upon fuch addresses the Duty of this Deputy to be fo far from giving admission to it, that it ought not Complement, or Treat, or hold Conference or Debate the it, but flarly deny it: As a fevere Deportment of the Soul milt keep Lust from commanding, to it must check and diff nuntenance it in asking; the holding of conference and dibate, and reasoning with any Lust, is but a preparatory to admittion, and Gives but the more Confidence, Boldness. importantry and hope of fuecels to it. Boes reasoning with Serpent was the hirlt breach of her innocency: Luft mate be mannerly treated withall, but flatly denyed. This is great Doctrine of Self Dental which the New Tella it to folimily enjoyes: for though in truth, our Lusts are

not out selves, yet those that grow out of our natural Confitution or Condition, are next to our selves, and by missale we are apt to esteem them, our Eyes, our Hands, our Selves

13. This kind of dealing with Lusts and Temptation will in a little time dif-acquaint the Soul with them and make the Soul and them strangers one to another, It is a filly seen that those things which a Man useth himself und to that they seem to become another nature, yet some dealings.

Asperam nobis, Ginsurvem virturum viam nimia facit vitiorum Consuctudo, qua si in partem alteram transferatur, invenietur (sieut Scriptura dicit) Semita Justita levis. S. Hier, Ep. 14.

fuetude from them do evidence to him that they are not so necessary and unseparable as he once thought them: A Min that hath accustomed himself to vain swearing so that he can scarce speak a sentence without an Oath, and when he is told of it, professeth he cannot help it, yet let him resolvedly break the custom of it, he will not find that he misseth that unhappy Rhetorick in his dis-

course; the like is easily seen in Drinking, Gaming, Wantonnels, and those other Sins that are precious and dear to a Man in his custom and use of them; by a little resolute difuse of them, he will soon find he doth not miss them; he can easily spare them, and be without them: nay, he finds as great an inconvenience and burdenfomness to reaffume them, as before to leave them. And belides the Reasons before given, there is this more in it, that the Va lue and Contentment that is taken in them, is by the great Expectation and Contentment that the mind fecks in the pre-apprehensions and Image that the mind makes to it self of them : for the Contentment of the things themselves barely considered, and in themselves, is but flat and empty; but the Imagination dreffeth them up beyond themselves, both in their pre-apprehension and fruition: and so the Value and Contentment of them is due more to the Fancy and falle Idea of the mind, than to the things themselves; and therefore, if once the mind can be estranged from Converling with the thought and Imagination of them, they

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will from lose their Estimate and Delight a because they are formed and kept afunder from that which gilds and dref-6th them into that delightful and amiable shape which coufor and deceives Men into their actings of them. Now this frere hand against them, denying their access, refusing Converse with them, doth prevent the mind from fashioing of Imaginations of them, and dreffing up those Imainations of them in pleasing and delightful representations. and then in a little while they are quite laid afide, and not miffed, nor thought of; and their own natural worth. without that fecret brooding of the mind upon them, doth with any strength, solicite or subdue the mind to the oftings of them. We are in this kind like Children. who have gotten some toy into their hands, that, it may be, may be hurtful, and they mightily prize them, and fet a great rate upon them: but let them be taken away, in a little while they will not mis them, but be as merry and contented, as when they had them.

14. The Success of this Uncourteous dealing with our Lusts and Temptations, will much countervail the unpleasingness of the Duty. A Man is tempted to a Sin, he holds confemee with it, and is inticed to treat with it, and to think of it and it pleaseth him; but it is a thousand to one if it stay there; but unless some great diversion by the Grace of God. or some External restraint by shame or Punishment, prevent him, he commits the Sin; and fo Lust, when it hath conceived, will bring forth Sin, and Sin, when finished, will bring forth shame and Death, or at the best shame and Sorrow. How will a Man reckon with himself; What am Isbe better for that Contentment shat I took in this Sin; the Conmement is past, and that which it bath left me, is nothing else but a mif-giving Conscience, a sense of a displeased God, ashamed th bring my mind in his presence, a pre-apprehension of some misshief or inconvenience to follow me, a despondency of mind to draw war to God under it, and either a great deal of Sorrow and Vexatime or Affliction under it, or, which is the usual gratification of Satan after Sin committed, to put away the remembrance of a Sin

Buff , with othe committein of monther, will at last the Guile gra to factor moles, about a Man is defpointely given over to all to of Pilling ! and at his Sine increase, but Guile and fhame more On the orbor fale, I have denyed my Luft, or my Temptation IF it gone ; First , Pain as well micheur it , as if I bad commit so for so may be the Sin bad been past, and the contents that I took in it, and I had been as well wishout it; but bell all this P have no Quite cleaving to my Soul, no fine in a Confesence, no defondent nor Mif-giving Mind, no Inserruption my Peace wiel God or my felf; I enjoy my benocence, my Pean my Acces to God with Comfort: nay, more than all this, Then a feeres Assestation of the Spirit of God in my Conscience, that base obeyed him, and have pleased bim, and have rejected in Encine of his Glor and my Happiness: I have a secret advers of my interest and Confidence in him and Dependance upon him and Emour with bim , and Liberty and Access to him, which dies Infinitely more than countervail the fatifaction of an impure, and unprofitable, and vexing Luft, which teaves no foossteps behinds but Shame, and Sorrow, and Guile.

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19 14. As Resolution and Severity to a Mans self is one of the best remedies against the flattery and deceit of Lust, 6 there are certain Expedients that are Subservient to that Resilie rion; as namely, First, According of Idleness; for the Soul In the Body is like a flame, that, as it were, feeds upon that only substance of the Body, which according to the various qualifications or temper of the Body, gives it a tim-Eture, formewhat like it felf; and unless the Soul be kept in action it will dwell too much upon that tincture that it receives from it, and be too intent and pleased, or at least, too much tainted, and transported, and delighted with those fuliginous foul Vapors that arise from the Flesh and natural constitution. Keep it therefore busied about somewhat that is fitted for it, that may divert that intention and Complacency in those fumes, that the inferior part of the Soul is apt to take in them, and so to be tempted, transported, or abused by them. Secondly, A frequent and constant Consideration of the Presence of God and his Holy Anpafe gels hu1

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who are Spectators of Constancy to Luke 19: 7, 101 and his party, and delighted in it; I Cor. 4. 9. of thy Apoltacy, Brutishness, and Baseness of Mind, derieved at it. If a good Man were but acquainted with all allians and Motions of my mind, upon the Advance of Lust and otations, it would make me askamed to offend in his sight: much more, if a pure and Glorious Angel did in my view atbeforbe and behold me; but when the Eternal God doth bewho who hath given me this Command to deny my Lufts, and and me the danger of yielding to them, that they bring forth and Death, and Hell, offers his Grace to affift me, promi-Meward to my Obedience and Constancy; bow shall I then dare affend with so much presumption? Thirdly, A frequent Consiimition of Christ's Satisfaction, Sufferings, and Intercessi-These Lust's that now sollicit me to their observance, were the that Crucified my Saviour; it was the end of his Paffion Redeem me, not only from the Guilt, but from the Subjection to B is he that beholds me; how fhall I trample his Blood mer foot? If I prostitute my felf unto them, how shall I despise; als much as in me lies, disappoint him in the very end of his learnation? How shall I shame his Gospel before men, and as we as in me lies, put him to shame in the presence of the Fain, and all the Holy Angels, when they shall be witnesses of my inferring a base Lust before him? How can I expect the Intercessions ( m) Saviour for me at the right hand of God, who beholds me thus monthly to serve a Luft, though to my Damnation, rather thun my Redeemer to my Salvation? Fourthly, Frequent Conideration of Death and Judgment. A base Lust sollicits me hobey it: Shall I accept or detry it? It may be this may be the last action of my Life, and possibly Death, that might have been officed, if I shall deny my Lust, may be my next event if I obey it: and as Death leaves me, so will Judgment find me. Would I Memsent that such an all as this should be the Amen of my Life, and it may be, seal me up in eternal rejection? Would I be uneent that my Soul should be presently carried into the presence God; under the last att of my Life, to his dishonour? Or, on We beher fide, if I deny this base importunate Meffenger of Hell,

and it should please God to strike me presently after with Sich or Death, would it not be a more comfortable entrance into black Valley with a clear Conscience, and an Innocent Heart, could with Comfort say, as one Hezekiah did upon the like en on. Isai. 28. 2. Remember, O Lord, I beseech thee ho I have walked before thee in truth, and with a perfet Heart, Fifthly, A due Consideration of the Issue of these files If affented unto, the end of it is Death; tations of Luft. will be bitterness in the end; it cannot with all its please countervail that bitterness that will most certainly attended nor can it give any fecurity against it. Suppose thou in follicited to a thought or act of Injustice, Impurity, or h temperance, if thou will needs be talking with the Temp tation, ask it; Whether it be not a Sin against that God, in whose hands thy Soul is? and if it be, whether his Anger and Displeasure be not a necessary consequence of that Sin? and if it be, may not be inflict the Issues of that wrath of his, when, a in what measure he pleaseth? and if he may, what security in this Temptation give against it? bath it an Arm of Omnipotent to secure me against the power of him, that is Omnipotent? and if it cannot, what Compensation or amends can it make me, to countervail the Damage of his Wrath, or the very Danger of it Cap the Pleasure or Contentment of the Sin do it? alasi! the Pleasure will pass away, in, it may be, a Life, a Day, all ment; but the Guilt and Torment continues to Eternity.

#### Motives to Watchfulness,

In reference to the Good and Evil Angels

A S we see Plants in a Nicestry, when they come to a due growth, are Transplanted into Orchards; and those that are unuseful are pulled up and cast into the Fire; or as we see Boys in a free School, such as are undisciplinable, are after some years of probation sent away

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me Mechanical Imployments; and those that are Ingenious and Diligent are Transplanted to the Universities; So among the Children of Men in this Life, those that are Vicious and incorrigible, are by Death rooted out and cast into a similar Condition; and those that are Vessels fit for Matter use, Towardly Plants, are by Death Transplanted into another Region, a Garden of Happiness and Comfort. and possibly by continuance of time, they received Improvement and perfection here: So in that other Region they add to their Degrees of Perfection, and are promoted to further Accessions, and Degrees, and Stations of Happiness and Glory, till they come to the State of Spirits of just

Men made perfect.

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Could we fee the invisible Regiment of the World, by the bordinate Government of Good and Evil Angels, as once Edwa's fervant faw the Fiery Chariots and Horsmen in the Mount, it would give us another kind of representation of things, than now they appear to us. We have just reason to believe that there are infinite numbers of Spirits of both that have their paffings to and fro, and Negotiations, well among themselves as among the Children of Men; and as Ravens, Kites, and other kind of Unclean Birds, faunt Carrion, and as Vermine haunt after Putrefaction, and are buffe about it; or as diforderly, debauched Compamons and Rufflans, ever haunt out, and hang upon a difblute and foolish Fleir, fill they have sucked out all his Substance and Wealth; So the Impure and Corrupted Angels hunt and flock about a Man given over to Vice, till they have wholly corrupted and putrified his Soul; and those Good Men. whom they cannot win over to them, they purfue with as much Malice and Envy as they can possisbe; and although they cannot come within them, yet as far as they can, they raise up External Mischiefs against them, watch opportunities to infnare or blemish them, though the Vigilancy of a better Guard, and their own Pudence and Circumspection, do for the most part disappoint and prevent them. Belides the displeasure of the Dd2 great

great God, there be some Considerations even in reference is these Good and Evil Angels, to make Good Men very Watchful that they fall not into prefumptuous or foul Sins.

r. It cannot chuse but be Grief to the Good Angels, to be present, and Spectatorsof Luk. 15. 10. the Enormities of those, for whose Preserva-Math, 18. 10.

tion they are imployed.

2. It must in all probability work in them a nauceous ness, and retiring themselves from such Offenders, at least till they have renewed and washed themselves by Repentance, and made their Peace with God in Christ: For there is no greater Antipathy than between these Pure and Chast Spirits, and any Sin or Foulness.

3. It cannot chuse but be a most grateful Spectacle to these Envious and Malignant Evil Spirits, Who upon the discovery of such a fall of a Good Man, call their Impure Company together, and make pastime about such an object, as Boys do about a Drunken Man, and upbraid the Sa. cred and Pure Angels. Look here is your Pious Man, your Professor: Come see in what a Condition be is and what he is about

4. It lays open fuch a Man to the Power and Malice of those Envious Spirits; they have gotten him within their Territories and Dominions; and unless God in great Mercy restrain them, render a Good Man obnoxious to their Mischief: And as the contagion and noysomness of Sin, drives away the Pure and Holy Spirits: fo it attracts and draws together those Impure and Malignant Spirits, as the fmell of Carrion doth Birds and Beafts of Prey. It concerns us therefore, to be very vigilant against all Sin, and if through Indadvertence, Infirmity, or Temptation, we fall into it, to be diligent to make our Peace, and walh our felves as foon as we can, in the Blood of Christ, and Wa ter of Repentance.

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#### MODERATION

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Phil. 4. 5.

Let your Moderation be known unto all Men.

Oderation, is that Grace of Vertue whereby a Man governs his sensual Appetite, his Passions and Affections, his Words and Actions, from all Excess and Exorbitancy.

It refers, 1. To the Sensual Appetite, 2. To the Passions of the Mind: 2. To Speech and Words: 4. To the Actions of our Life.

I. Moderation in the fenfual Appetite: And this is properly Temperance, which is a Prudent Restraint of our Appetite from all Excess in Eating, Drinking, and those other inclinations that gratise our Senses.

And certainly this becomes us not only as Christians, but as Reasonable Creatures; for the sensual Appetite, and those inclinations that tend to the gratification of our External senses, are in a great measure the same in Men and Brutes, and they are in the due order and use Good and Convenient for both: we cannot live without them. But Almighty God hath given to Mankind a higher and a Nobler Nature; namely, Understanding and Reason, which in the Right posture, and constitution of the Humane Nature is to Govern, Guide, Moderate, and Order that Insertiour

riour Faculty that is common to the Brutes, as well as to Man. And that Man that keeps not this Regiment and Superintendency of his Nobler Faculty, degrades himfelf into the condition of a Brute, and indeed into fomewhat worse, for even the Instincts of Brutes do for the most par regulate their sensual Appetite from Excess and Immoderation. But because this belongs to that distinct vertue of Temperance, I forbear further instances herein.

2. Moderation of our Passions and Affections; And the are here principally intended; namely, Love, Hatred, or Anger, Joy, Grief, Hope, Fear, and other mixt or derivative Passions, that arise in Man upon the presentment of

their several Objects.

And although the Passions of the Mind, considered simply in themselves, are a part of our Nature and not Evil; but when duly regulated and ordered, are of excellent Use to us; yet it they become once unruly, misplaced, or over-alted, Jam. 4. I they occasion the greatest trouble in the world both to the persons themselves in whom they are, and to others. We may easily trace almost all the Sins and Enormities, and Distempers and Troubles, and Disorders, that we observe in our selves or others, to the Immoderation and Disorder of the Passions.

And therefore the due Moderation of them is of great consequence, both for the attaining of true Tranquillity of Mind, of great Regularity in all we do or say, and to the

Common Peace, Order and Benefit of Mankind.

The Moderation therefore of all our Passions consists principally in these two things: I. That they be not misplaced of set upon wrong Objects; as, to Love that which we should Love, but possibly Hate; or, to Hate that which we should Love; and so for the rest. 2. That being rightly placed in respect of their Objects, yet that they be not intended or acted beyond that degree that may be justly allowed to those Objects: And this is properly Immoderation; the former is meerly Misprision, Error, Enormity, Folly.

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and therefore when we speak of Moderation of our Pations, it is intended in relation of those things, about or on which our Paffions may be lawfully used or exercised. 6 that they be kept within their just bounds and measures.

And fince all the Objects of our Passions are either someing that is Good or so thought, as the Objects of our Love, Joy, Hope; or fomething that is Evil, or fo esteemed, the Objects of our Hatred, or Anger, Sorrow, Fear; the me measure of these Affections or Passions is to be made acording to the true measure of that Good, or that Evil that the present Object of my Passion. If the Good or Evil Great, it deserves a greater intention of that Passion or Affection that is imployed about them; if it be but little, he measure of my Passion or Affection ought not to exceed it: if it doth, it becomes Immoderate.

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And hence it is, that the same Passion or Affection may he and indeed ought to be variously acted or intended sout objects of the same Nature; yet under different degrees of Good and Evil: I may at the same time have difherent Objects of my Love, different forts or kinds of Good, and of different Allays, some more, some less Good, and my Love may be extended to them all at the same time; but the degrees of my Love are diverlified according to the diwestity of the degrees of Good that each Object hath, all cirnumitances, adjuncts and confequences being confidered. The like may be faid touching Evils, that are the Objects of my Hatred, Anger, Sorrow, or Fear,

The Moderation therefore of Affections requires thefe things principally: 1. A Right Judgment or Estimate of things Good or Evil, according to their true natures or degrees; for without this we shall not only mistake in the degrees of Good or Evil, but even in their very natures: we shall not only take the Leffer Good or Evil for the Greater, or the Greater for the Less; but we shall be apt to mistake the things themselves, and call Evil Good, and Good Evil. Now it is certain that according to the Judgment that we have touching things Good or Evil, and their Values and

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Degrees

Degrees, accordingly are our Passions, and their Extents and Transports measured out. If I Judge or Esteem that to be truly Good, which indeed is not, I deliver over to it my Affection of Love, Joy or Hope: and if I Judge that in be a Great and Important Good, which is but Small or la confiderable; yet according to the measure or proportion of fuch Estimate, I measure out the degree of my Love. Toy or Delight in fuch Good. A Child will fet as great Rate, and confequently allow as great a measure of his Love or Delight to a Rattle, as a Boy doth to his Top and Scourge, or as a Man doth to a Daimond; all ariling from the variety of their Judgment, or Estimate of the value of the thing. And the like may be faid of Evils, and their feveral Degrees, with relation to the Passions of Hatred Sorrow, or Fear. 2. The fecond thing required to Moderation, is a Prudent, staid deliberation, before the Passion be put into motion, that so the Judgment be consulted, touching the nature of the Object; first, whether it be Good or Evil; and then what Degree of Good or Evil's hath: for be the Judgment never so good, yet if Passion run before it, and be precipitate upon the first and sudden apprehension of the thing proposed, or objected, and so antever the use of Deliberation and the ripening of the Judgment, there must necessarily, or at least ordinarily follow either Mistake or Disorder, or Immoderation in the Passion of what kind foever; and then the Mind is disturbed, and put into disorder suddently; 'tis difficult then to make a right Judgment, or at least, it comes too late, and many times after the Mischief is done by the hasty and precipitate Paf fion, either without or at least within the Mind; thus transported with Passion of any kind.

And therefore the General Rule for Moderation of all kind of Paffions, is, resolutely to prescribe to a Mans self this Law; That before he any way gives leave to his Passion, he will pause and consider a while, touching the Object presented, what it is, whether Good or Eyil; and if either, then what Degree or Value it bears. And when once a Man

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but thus peremptorily resolved to give himself this Law, and bath a little while inured himself to the practice of it, be will find it easie and familiar.

This will better appear in the several instances of the several affections or Passions of the Mird; principally in these of Love and Hatred, or Anger, Joy and Sorrow, Hope and Fear.

Affection of Love, is the principal and Governing Affection of the Mind, and the Root of all other Paffions: For whatfoever I love, renders that hateful and displeasing which either prevents me from it or deprives me of it; and so occasions the Passions of Hatred or Anger: whatfoever I love, makes me joyful or delighted in the Enjoyment of it, or Sormwful in the loss or deprivation of it, and so produceth Joy and Sorrow: whatsoever I love, I hope for, if absent, or I fear the loss or deprivation of it; and so produceth Hope and Fear.

The Object of this Affection is something that is Good, or so apprehended: The greater that Good is, the Greater in the Love of it: Therefore the chiefest Good draws out the chiefest Love; and an Infinite Good and Unmeasurable and Boundless Love: and since Almighty God is the chiefest and Infinite Good, there cannot be any Immoderation or Excess of Love to him: and therefore this Moderation of our Affection of Love, hath no place in relation to my Love of God, for I cannot love him too much. But this Moderation of this Affection principally respects the good things of this World; is Wealth, Honour, Power, Reputation, Relations, Friends, Health of Body, Pleasures, and External Contentments, Recreations, Good Cloaths, Equipage, and State, and such like.

These Good things of this life, have in themselves a just measure of Good, and therefore according to that measure of Good that is in them, they deserve a proportionable measure of our Love; for External Blessings are really Blessings.

And among the feveral Good things of this World, there are feveral Ranks and Degrees of Good; some are Good, some are Better; and accordingly, the proportion or measure of Love that I lend to them, is to be moderated, and distributed, and expressed, according to the different Degrees and

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Ranks of Good that we find in them, or the relation they bear to me; for instance, I may Love my Wealth, but fince Wealth is but a useful Instrument directed to other ends, as to support my Life, my Health, my Relations, I am to love it less than these, because these are more valuable, and my Wealth is only desirable or good to these Ends, and subordinate to these Uses.

Moderation of Affection of Love in relation to External,

confifts therefore principally in these things;

1. That we have a just estimate of the Good that is in the thing that we set our Love upon, and that we do not over-value them, or expect that good to be in them, that really is not; we must look upon them as they are; it may be they are such as have not a perfect sincere good in them but mixture of Evil; or such as have not a stable or permanent Good in them, but are mutable or mortal, or such as have a Good in them, proportionate only to our present Gondition; and when our condition is altered, the Good that is in them vanisheth: And if they be such, we must esteem them as such, and love them as such; and such for the most part are all Worldly things, Health, Wealth,

Friends, Relations, nay our very Lives.

2. That we look upon all the Good that is in the World, as derived from the Goodness of God, and infinitely below that Good that is in him: and therefore all our Love to them mult be subordinate to that Love that we owe to God, and must be controuled by it, and in all competitions must give place unto it. Suppose I have great Wealth, or many Relations. I may, nay, in reason I ought to bear some Love to them; but I must rememember it is but a derivative and subordinate Good, and therefore I must Love them with this referve and qualification, that if God please to call for them, I must quietly part with them; for as I have them under that condition, fo the Love I owe to God, the supreme Good, en gageth me to submit to his Will, and to obey it; for if I Love him best, I must be pleased with what his Will is pleafed; for I judge him the best Good, and therefore his Will the the best Will; and the Good Pleasure of his Will must be

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1. That we make a right, a due Comparison because Good things of feveral kinds, and give that the preference in our Love, which upon a due judgment ought to be preferred: and this concerns and principally discovers it felf in the Comnetition of feveral good things, and of our affections to them. The Merchant Loves his Goods well, but in a Sorm, to Save his Life, is content to throw his Goods over board. And the exercise of Wildom in this kind, principally confifts in the due weighing the several values of Good things of feveral natures, and ranging of them in their several Ranks; and also in the diligent consideration of the feveral Circumstances, that accompany several things; for many times fome good things that are in themselves prefemble before others, receive an abatement and allay by circumstances; and others less preferable, receive an advance by the circumstances that attend them. 1. Therefore touding the Different Ranks of things themselves, in matters of my own private concernment, I am to prefer my Soul and the Goodthereof, before all my External advantages; for what shall a Man give in Exchange for his Soul? I am to prefer the Good of my Health, before the Good of my Again, in things relating to my felf and others, lam to prefer the fafety of the State wherein I live before my Wealth, yea, and before my own fafety; because I am fure when the whole is in danger, I must needs be in danger, and many more; I am to prefer a great Good that may act crue to many, before a Smaller Good; nay, possibly an Equal Good that may accrue to my felf; nay, I am to prefer an apparent greater Good to any person than a small and inconfiderable Good to my felf. But above all I am to prefer the Honour and Glory of God, before my own Honour Reputation, Estate, Contentment, or Life it self; because he is the Greatest Good, and most to be Loved, and the Love to his Honour is but the refult of my Love to him. Again

Again, in things relating to others; I am to prefer a Gra ter Good that may accrue to one, before a smaller Goodin another; The Good of one Neighbour's Soul before the Good of another's Estate, where the one, but not both are justly in my power; I may prefer an Equal Good to Relation, before an Equal Good to a Stranger, where the concernment or condition of both are Equal; because I have iust reason, to love a Relation before a Stranger. Again, 2. As there are different Ranks of Good, so different Cir. cumstances make one Good preferable before another; If I fee two Men in danger, and I can but relieve one of them. both being equal to me, I am to prefer the relief of him whose danger is greater, and more eminent, before the relief of him whose danger is less, or more remote; and herein Prudence and Integrity of Heart must be the director of my Love, and of the Emanations of it, always provided that nothing unjust or dishonest be mingled with what I do.

4. That as among Goods of different Sizes, or Degree, I am to prefer the Belt; so among Good things, that at least seem equal, I do prefer the most Lasting and Durable; for Lastingness and Durableness is a special part of the Goodness of any thing; nay, oftentimes a Good, that in its prefent degree or extent is greater; yet if it be less Durable, is not so Valuable as a less but more lasting Good; as the greater Wealth, that must be spent in a year, is truly less Valuable than a smaller portion that lasts two years.

5. That we observe that General Rule before given; namely, That we never give our Affection of Love leave to run out alone without Judgment and Consideration going before it, and going along with it: That we suffer not our Passions to deal out their own measures, but our Judgment and Deliberation: That we always keep this Affection of pecially under Discipline and Government, and suffer it not or un away from us, as an unruly Beast without a Chain; for it is certain, the due Government of this Affection Governs all the rest.

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And now if we look abroad into the World, or indeed he frictly and impartially observe our selves, we shall ea-My observe a marvellous want of Moderation of this Affecti-For, not to mention the mif-placing of this Affection what we should really hate, we may see a great Irrewaity in the Measure and Order of Exerting this Affectia about things that we may in their measure and kind we talk indeed of loving of God above all, and of the ment value we fet upon our Souls and everlasting life, and Self-Denial, and against loving of the World, and how min and contemptible a thing the World is; but for the most part they are but Words and Speculations; when we ome to Practice and Life, there appears nothing, or very line that answers these Notions, and Speculations: little of hat Modetation that those Notions import. We love the World, the Wealth, the Honours, the Pleasures, the Profits of with all our Souls; we make it our principal buliness to min and enjoy it, ; we account it our greatest Calamity when we are croffed or disappointed in it. One Man sets whole heart upon his Greatness, another upon his Wealth, another upon his Pleafure and Recreations, another won his Preferment, another upon the Favour of Great Men, another upon the Applaule of his Learning or Elegence, another upon the Beauty of a Miltress or Servant's my, fo Childish we many times are, that we'are enamoured on very Toys, as fine Cloaths, handsome Furniture, a Fine House, splendid Entertainments, a fine Head of Hair, or Mad Antick Postures, or Complements, Affected Words, Geltures or Phrases, Apish Imitation, Plays, and Gaming w Fashions; that many there are that make such Feathers a thefe, the Principal Object of their Love, the Business and fludy of their Lives, and are as much concerned in their diappointment herein, as if they were undone. These are prooferous, and want Moderation in their Affection, bequie they have no true Judgment or Estimate of things conding to their true Values,

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T is very evident to every Mans experience, that have and Expectation of Good, is the great Wheel, or rather Weight, that moves Man to all Actions and Under takings. The Plough man ploughs in Hope; and the Scholar fluids in Hope; and the Scholar fluids in Hope; and the Souldier fights in Hope; and to for all thursane Actions. And thus it must need be; for in Hope on Expectation there are these by retirents.

consistency and Suitableness to the mind; as to be Right, or Powerful, or Learned, or Applatuded. There are thoughtness to be reclaimed by there are End of anobler Condition, as to be everlathingly happy, Se. But of these mobiler and higher Ends, I do not now speak.

and the base no one Judgment of a fillmate oddering. be-

3. That there be also a Mean proposed probable conducing to the attaining of that End; and the Hope or Expectation

edation of that End is the Spirit of Life that puts a man upon the use and Exercise of that means, thus conducible to it: For the most part the Complacency that is taken in the Exercise of the Means to the attaining of the End proposed at all times equal, and most times exceeds the Complaency that is taken in enjoyment of the End when attained ; for the reason hereafter given: For the End is present in Expectation in the most ample and Comprehensive Image or les thereof that can be : And this is that which quickens and drives on Action with intensiveness proportionable to hat measure of Worth and Value that the Soul putsupors he End thus prospected. And therefore he that hath a mest and high Expectation and Value of the Endupros pounded, acts with Vigour and Industry; he that fets but a by Price or Valuation upon the End, as a business but litthe preponderating the Trouble and Industry to attain it is old in his profecution of it: But if the Labour and Indufry that is required in the use of that means, appear to qual the Good that is attained in the End, the whole Action is for the most deserted has he that sets a great Value won Wealth or Honour, spares no pains to attain it a for bethat fets but low value upon it, is flat and lazy in his reflection of it; and he that looks upon it as not counter. miling the pains in acquiring it, fits fill and is idle in it.

For the most part, the Good Things of this World are presented to Men in Expectation, not only in their belt took, but in an Elevated Value above what is in truth in them; and this is therefore so upon a double Reason.

the wife Providence of God permitting its and has for this excellent End, to keep Men in Action and him Motion; which is of fingular use for Mankind. For if the things exciting the ordinary Actions of Life did appear with a greater an Elevation then possibly they do really and intrinsically bear, the most part of Mankind would if kill and do nothing. This very fallacy, that Men put upon being which in most Men would be wholly intermitted.

unless the very worldy Concerns did set them in Action, the Ends stands thus represented to their Expectation.

2. Mankind being indued with a Fancy or Imagination, that hath not only a power of separating the Good of every thing from the Evil that may possibly accompany what it expects, but also of stuffing and filling the Good with great Imaginary Advances, it doth to please and gratise it self) exercise both these delightful Deceits. If it finds any Good in what it expects, it doth upon choice thrust away and remove all that Evil that is really annexed to it; that so it may not be vexed with the preapprehensions of it: and it multiplies, and augments, and advanceth and magnifieth that Good that it hath left, that so he may with the greater delight expect what he, by the phantasse, hath wrought himself up to a belief that he shall enjoy.

The misery and unhappiness that falls upon Mankind, from this advance of the Hope and Expectation of Worldly End, is observed

ble in one of these Events thereof.

h It may be there is an utter Profiration of the whole thing designed and aimed at, and so his Expectation is like the dream of the hungry Man in the Pro-

Ifai. 29. 8. phet, that dreamed he had eaten, and he

awakes and behold he is hungry.

2. If he attain the End he expected, be it Wealth, of Honour, or Pleasure, or the like; yet many times there do settend it, some signal Mischief or Evil that he had not before the patience to think of, that doth render the whole enjoyment to be utterly a thing mischievous, and worse than a disappointment. And indeed the things of the World are generally of such a consistency, that a very little evil joyned to it, will sower and make it unsavory. A want of a little spot of Ground for a Garden, will make the fruitions of a Kingdom but insipid to Abab; and a want of Mordeen's Knee, will disrelish all the Honour of the great Courties Haman. The truth is, the Mind is that which makes any thing uneasie; and it falls out, that a small cross or trouble

Of Worldby Hope and Expectation.

Mind, especially filled with Expectation of a full and the Happiness; will be as troublesome as a small Thorn-

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But yet further suppose we, that the thing projected, milined without any mixture of mischief attending it; there is an infeparable unhappiness that doth attend the berfect enjoyment of the best worldly advantage proand expected; it is always less than it was expected. The Expectation flattered it felf with much more than what inds; and a Man doth infallibly find that his Mind and Phonesie had dreffed up and adorned the image and Phanof what was projected, much finer and goodlier than finds it, when he attains it. A Man projecting Happiness Honour, Wealth, Friends, Applause, Pleasure, or any ther Earthly thing, is much like a Builder, that hath much more Content in his Contrivance and Expectation of the Bauty, Comeliness, Usefulness, Contentment, and other Complacency of his Building, than when it is finished; and when he hath done all, may though exquifitely fuitable to is Mind; yet his Contentment vanisheth in the fruition, and the Contentment, as it falls short of the Expectation, for for the most part it dies and vanisheth with the enjoyment.

Take therefore this Counsel: First, In all thy Designs of Temporal Advantages, keep thy Expediations and Hopes him, clog them with Suspicions, and Abatements, and Allays; otherwise thy Expectations will cheat thee; and not only fo, but render that Good that thou shalt attain (even ipon honest designs) insipid and flat, because less than what thou expecteft; whereas a low Expectation gives a relish to low enjoyment. Secondly, Set not thy beart upon an earof profecution of Temporal Advantages: For, if they do not vex thee by Disappointment, or some Thorn or Gall that doth adhere to them, yet it is Ten to One they will cheat thee; appear more glorious at a distance and in Expectation, than nearer hand, and in Fruition. They are trimmed up with Report and Expectation; but in reallity, and in themselves, are like the Apples of Scdem, beautiful to the Eye,

Eve, but vanish into dust when couched Solonian was an tainty the Wifelt and externally Happielt King that the World knew : He had the greatest opportunity the ever any Man had to take a full Estimate of the World in its choicest Enjoyments, by reason of his Wealth, and Peace, and Power, and Interest, almost with all the Power ces and Potentates that then reigned. He had a vaff fule ment and Understanding of all things in Nature, and could with exquisite Skill and Relish, search into, and arrainal that was externally Good and Definable in this World And belides all this, he made it his chief buliness to fearch on what was that Good for the Sons of Meny under the San and this he did neither brutifhly, as led thereunto by fer. fuallity, nor funerhoistly, or barely by speculation; but he made it his buliness not only strictly to enquire into ith his Reason and Judgment, but also really to experimental try the matter he thus fought after. And having will much industry and observation climbed, as it were, to the top of all Worldly Felicity and Enjoyment; and beholding the rest of Mankind, as well as they were able, reaching and clambering, as it were, towards this precipice of Worldly Felicity, on drive described ben with the trong Establish the Heiselfs Alai I I cuo dei disconsento

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Spettat anhelantem dura ad fastigia einham.

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From this high Mountain he bespeaks Mankind in his critical Book of Ecclesiastes, as it were in this manner: It Children of Men. I see re are full of great Expediations of and how Worldly Contenuments; and you take much pains for the acquists them: Listen a subile what I shall say to you; I have had the Opportunities of a full discovery of the best this World an afford; Wealth, Honour, Pleasures of all sorts and kinds, and such Opportunities as none of you ever had or can expect to make the like discovery; and I have denied my self nothing that this World can afford to give me Content, and the most exquisite Taste and Relish of them; and I have now arrived to the yer Fastigiand Relish of them; and I have now arrived to the yer Fastigiand

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review; and I find my self wholly deceived in what I expected: I ex
read indeed as great Contentation as you do, but now I have tasted

cory dish, I find them all to be but Vanity and Vexation of Spirit.

have not been only disappointed in what I expected from them,

we instead thereof I have reaped nothing but Sorrow, Anxiety,

receive your selves in all the pains you

see, while ye think from these Worlds Enjoyments, ye shall ac
mire Happiness, yea, or Contentation in them. Be wise there
fire, and take warning by me, the greatest example that ever

the World know of this kind. Give over these laborious, busse,

and dish pursuits of yours, and take out that this concluding Les
mine, which I have learned by infallible Experience, Fear

God, and keep his Commandments, for this is the whole

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that we feen and found, the Publick Imployments, the without are feeling, and againft my Inclination have been put up as and many other interventius, as well his vertes as well, have interventius that this Texture the former part of this Texture that I have and no continuing the results of the continuing when a cause of the feature. When I had a legacy up were the parts, and had a legacy the law one parts, and had have in

represented the end report. I have been presently confined and operation to leave it and repair to and eye may any operates to leave it and repair operation. I had thought to find report operations in a my convenience; yet fore continued to the end of t

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#### Heb. XIII. 14.

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For here have we no continuing City, but we feel one to come.

Have in my cowfe of Life, had as many Stations and places of Habitation as most Men. I have been in almost continual Motion; and although of all Earthly things I have the most desired Rest, Retired. ness, and a fixed private Station; yet the various Change that I have seen and found, the Publick Imployments, that without my feeking, and against my Inclination have been put upon me, and many other Interventions, as well Private as Publick, have made the former part of this Tex true to me in the Letter, that I have had no continuing City, or place of Habitation. When I had deligned unto my felf a fettled Mansion in one place, and had fitted it to my convenience and repose, I have been presently constrained by my necessary imployments to leave it and repair to another: And when again I had thoughts to find repole there, and had again fitted it to my convenience; yet fome other necessary occurrences have diverted me from it; and thus by feveral viciffitudes, my dwellings have been like fo many Inns to a Traveller; though of some longer continuance, yet almost of equal instability and vicisfitudes. This unsettledness of Station, though troublesome, yet hath given me a good and practical Moral; namely, that I must not expect my Rest in this lower World, but must make it as the place of my Journey and Pilgrimage, not of my Repole and Rest, but must look further for that Happiness. And truly when I confider that it hath been the Wisdom of God Almighty to exercise those Worthies, which he left as Patterns

mus to the reft of Mankind, with this kind of Discipline in this World, I have reason not to complain of it as a Diffalty, or an Inconvenience, but to be thankful to him for is an Instruction and Document, to put me in remembrance of a better Home, and to incite me to make a due provision for it, even that Everlatting Rest which he hath provided for them that love him; and by pouring me thus from Vessel to Vessel, to keep me from fixing my self too much upon this World below. But the truth is, did we unider this World as becomes us, even as Wife Men, we my easily find, without the help of any such particular. Dicipline of this Nature, That this World below, neiher was intended, nor indeed can be a place of Rest, but mly a kind of Laboratory to fit and prepare the Souls of the Children of Men, for a better and more abiding State; a School to exercise and train us up into habits of Patience and Obedience, till we are fitted to another Station; a little arrow Nursery, wherein we may be dressed and pruned, till ransplanted into a better Paradise. The continual Troubles and Discomposures, and Sicknesses, and Weaknesses, and Caamities that attend our Lives, the shortness, and continued Veration occurring in them; and finally, the common examples of Death and Mortality of all Ages, Sexes, Condrions of Mankind, are a sufficient instruction to convince reasonable Men, that have the Seriousness and Patience to confider and observe, That we have no abiding City here. And on the other fide, if we will give our felves but the leifure to confider and observe the great Wildom Almighty God, that orders every thing in the World mends fuitable and proportionable; the excellence of the Soul and Mind of Man; the great Advances and Improvemente his Nature is capable of; the admirable means the Merciful and Wife God hath afforded unto Mankind, by his Works of Nature and Providence, by his Word and Instructions, to enable him for a nobler Life, than this World below can yield; will eafily confess, that there is another State, another City to come, which becomes every Good, Ec 3 doum

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Good, and Wife, and Confiderate Man to look after and fit himfelf for. And yet let a Man look upon the general lity of Mankind with a due and levere confideration, the will appear to be like a company of mad or differenced People. The generality of the World make it their whole business to provide for a Rest and Happiness in this World to make thefe vain acquelts of Wealth, and Honour, Preferments, and Pleatures of this World, their great, not only Buffness and Flappiness, and, which is yet higher degree of frentie, to effects this the only Wifdom, and to effect the careful Provision for Eternity, the Folly of few weak, melancholy, fanciful Men! Whereas it is in trun. and in due time it will most evidently appear, that those Men that are most fedulous and Tofficitous touching the taining of their Everlafting Reft; are the only true Wit Men, and to thall be acknowledged by those that now despite them? W.Ja. 5. 4. We Fools accounted his life Mannels, and his end to be without Honor. How is he numbred among the Children of God; and his Lot is among the Saints?

When I come to my pm I have this confideration prefent ly occurs to me of If my Lodging be Good and fair, the Furniture folendid, the Attendance great, the Provisions good and well ordered; yet I flraight confider this is not the place of my Reft, I must leave it to morrow, and there fore I fet not my Heart upon it. And again, If my limbe but poor, my Entertainment mean, my Lodging decayed Two hot prefently fend for Painters, Carpenters, and Majons, to repair or beautifie it; but I content my felf with it, and will bear with the inconveniences, because I confider it will be but for a night, and to morrow I Thall be gone, and polfibly come to my home, where I shall be better convenenced. And although the truth is, that this World is little other than our hin to entertain us in our fourney to another Life; and our flay in it is many times very fhort, yea, but longest stay here in comparison of Eternity, is infinitely more thort than a nights lodging at an Ihir, in comparison to the longest Life here; yet it is a wonderful thing to observe how much cheta

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motive are taken up with the concerns of this our Inn; aftir we keep about it; what pains and coft we imin it; how much of our time is laid out upon it; as it were our only home. If our Lot cast us upon a handfine Lodging (as it were) and it furnished with Wealth, or Gory, or Honour, how we pride our felves in it? how we look upon our felves? how happy we think our what care we have to make it more Rich, Glorious, Solendid? And on the other fide, if our Lot cast us pin a lower, meaner Station; if we are Poor, or Sickly. Noglected, or under Hatches; what a deal of Impatience Discontent, and Unquietness appears ? Nay, though Lodging and Entertainment in this Inn of the World be pretty well, and will ferve till we take our Joruney; m if it be not fo Fine, and Splendid, and Rich, and Comely amothers; if our Meat be enough to fuffice Nature; if our Cloaths enough to protect us from Cold, if our House good wough to keep off the Storms, and defend us from Injuries; wer'lf these be not so good as such a Mans, or such a Maghbours, not fo good as my Ancestors or Relations; Lord! What a deal of Unquietness, and Complaining, ad Envy, and Impatience, and Turbulency of mind there sin Men! What Deligns, and Frauds, and Plots, and Underminings, and undue Means, Men take to advance their own condition, and to depress others? and all this while never consider that which would easily cure the extravagance, well of one hand, as of the other; Namely, This is not my home, it is but my Inn; if it be Beautiful, Splendid, Convemene; if my condition in it be Wealthy, Honourable, Proferous, I will not fee my hears upon it, nor think any better of my felf for it nor for up my Rest in it: It is but my Inu, I must leave it, is may be so morrow. On the other side, if it be but Poor, Weak Infirm, Ignoble, Low, I will content my felf, it is but my Inn, it my ferve for my paffage, I shall, it may be, leave it to morrow, and then if I have taken that due care that becomes me in my provision for my Evernal State, I am certain the case will be mended wieb me; however my Inn be Poor, Mean, Inconvenient, Troublesome, Ee4

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Troublesome, it is but for a night, my bome will be better a have learned, chat I have here no abiding City, but I feet to come. The benefits of the confideration of this Textes

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I. It will teach a Man a very low efterm of this profes World, and never to fet the heart upon it. With the le thy heart upon that which is not ? It is not an abiding Ciry: Either like the old feigned inchanted Castles, it will vanil and come to little while we think we have fast hold of it or elfe we must leave it, we know not how foon. It full of trouble and vexation when we enjoy it; and ver unstable and uncertain is our stay in it. 2. But let it bea good as it will, or can be, yet this Text tells of a Gr that is better worth our thoughts, an abiding City, a Cir that cannot be shaken, where there are no Troubles, to Thorns, no Cares, no Fears; but Righteoufness, and Ever lafting Peace and Reft.) mort as school of neuero setted?

2. Consequently it will teach us to feek that which is mil of value first and most, and make that our greatest Endeavour which is our greatest Concernment; namely, to seek the City that is to come, Peace with God in Christ Jesus, and the Hope of Eternal Life. It is true, while we are in this City that continues not (this Inferiour World) God Almighty requires a due care for Externals, and Industry in our Imployments, and Diligence in our Callings: It is part of that service we owe to God, to our Families, to our Relations, to our Selves; and being done in Contemplation of his Command, it is an act of Obedience and Religious Duty to him: But this Consideration will add this Benefit even unto our Ordinary Imployments in our Calling, it will be fure to bring a Bleffing upon it. Seek first the Kingdom of God, and the Righteousness thereof, and all these things shall be added unto you. It shall be given in as an advantage and over-measure. 2. It will add great Chearfulness to the Imployments of your Calling, and to those worldly Imployments that are requilite for your support and sublistence when you shall refign up your endeavours therein to the good

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good Pleasure of Almighty God. 3. It will remove all entious Sollicitousness and Anxiety from you, when you tall have such Considerations as these; Almighty God (it is mu) hath placed mon in this World, as in a passage to another, alrequires of me an Honest Imployment for my support and sub-slime; or eise bath sent me a reasonable liberal portion, whereby substitute the substitute of the paint or labour; I will use it seberty, Chearfully, Thankfully: If he bless me with Ingrease my mater Plenty, I will increase my Humility, Sobriety, and Thankfuls; but if it be not his pleasure to bless me with Plenty and brease, his Will be done; I have enough in that I have; there is mother more abiding City, wherein I shall have supplies without Want, or Fears, or Cares.

2. This Confideration will give abundance of Quiers, Patience, Tranquillity of Mind in all conditions. Am I in his World Poor, or Despised, or Disgraced, or in Sickness, or Pain; yet this Text gives me two great supports under 1. It will be but short; this lower World, the Region of these Troubles and Storms, is no continuing, no abiding City: and consequently the Troubles and Storms of this Inferiour City are not abiding or long. 2. After this flitting, perishing City that thus passeth away, this sour life which but the Region of Death, there succeeds another City that endureth for ever, a City not made with hands, Eternal in the Heavens, a State of Everlasting Blessedness, where are neither Cares, nor Tears, nor Fears, nor Poverty, nor Sorrow, nor Want, nor Reproach: I will therefore with all Patience, Chearfulness, and Contentedness, bear whatsoever God pleaseth to exercise me withall in this life; for I well know that my light Afflictions, which are but for a moment, shall be attended with a far more exceeding and eternal weight of Glory.

These Considerations will seem but dry and empty, to Men that do not deeply and considerately weigh matters; Ordinarily young heads think them, at least, unseasonable for their youth; but they must know, that Sickness and Death will overtake the youngest in time, and that will un-

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deceive People, and render the bolt appearances of this World, either Bitter, or at least intiple, and without an pleasant Relish; and then the Hopes and Expectationed this City to come; will be more of value to us than the bel Conveniences and Delights this lower World can afford Let us therefore in our Health make it our busness to feet our Interest in it, and it will be our Comfort and Benefit both in life and Death.

side Phase I will move for Emelity Solvier, and Thank timely, the of it bestor his shalare to both me with Pleney and herefe, I is Will to done; I have month in that I have a there manther was abiditie City, wherein I fealthave Supplies without Wine, or Iversy or Cores.

as The Confidentian will give abundance of Coict. als, Paristice, Franqueines of Alient in all conditions. And I in is World Poor, or Delpiled, or Differeded, or in Seknels, or Paid ; yet this Text gives not two great tupcoms under in 1. In will be test that; this lower to orle, the Region of the C T . ubles and Storms, is no considering nonbiding The and confequently the Thoubles and Stoles of this inknow Cary are not abiding orthog 2. After this farting. wilhing Cay that thus galleth away, this rour life which it but the Region of Death, there fucceeds another City that end meth for ever, a Cire not made with bands, Pletat in the Meavens, a State of Everlatting Dieffedache, where are neither Cares, nor Tears, nor Fears, nor Poting, nor borrow, nor Want, nor Reproadered will therehat with all Patience, Chearfulack, and Concernedack, our whathering God pleateth to exercise me within in this he; for I well know that my light Affilians, which are but for a moracut, that he mended with a far more exending and eternal weight of Giory, eaching and eternal

Their Confiderations will feem but dry and empty, to blen that do not deeply and embderately wrigh matters: Ordinari v young heads think them, as leaft, unfeatonable for their youth; but they must know, that Sickness and Rach will overtake the pounced in time, and the will un-

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#### CONTENTEDNESS

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Onntentedness and Patience differ in this; that the Object of the former is any condition, whether it be Good, Bad, or indifferent; the Object of the latter, is any present or incumbered. But though they differ in the Latitude of Extent of their Object, yet they both arise from the same Principle; which, if rightly qualified, gives both.

The Measure and Original of all Passions is Love; and the Object of Love, is, that which is really or apparently Good. If our Love be right, it regulates all our Passions: For Discontent or Impatience arrieth from the absence of somewhat that we love and value; and according to the measure of our love to the thing we want, such is the measure of our Discontent or Impatience under the want of it.

He that sets his love upon that, which the more be loves, the more he enjoys, is sure to avoid the danger of Discontent or Imparience; because he cannot want that which he loves! and though he love something else, that may be lost, yet under that toss he is thot obnoxious to much imparience or Discontent, because he is sure to retain that which he most values and affects, which will answer and supply lesser Wants with a great Advantage: The greatest bent and portion of his love is laid out in what he is sure to enjoy, and it is but

but a small portion of love that is left for the thing he deprived of, and consequently his discontent but little and cured with the fruition of a more valuable Good.

He that fets his love upon the Creature, or any refult from it, as Honour, Wealth, Reputation, Power, Wife, Children Friends, cannot possibly avoid Discontent or Impatient for they are mutable, uncertain, unfatisfactory Good fubject to Cafualties; and according to the measure of la love to them, is the measure of his Discontent and Impair ence in the loss of them, or disappointment in them.

He that fets his love upon God, the more he loves him the more he enjoys of him. In other things the greate danger of disappointment, and consequently of impatience, is when he loves them best; but the more love we bear to God, the more love he returns to us, and communicates he Goodness the more freely to us. Therefore we are certain that we cannot be disappointed, nor confequently have any ground of impatience or discontent in that which is our mum magnum, the thing we chiefly value

He that fets his entirest love on God, yet hath a liberty to Iffue a fubordinate portion of love to other good things; as Health, Peace, Opportunities to do Good, Wife, Chil. dren, Friends: And in these he may be crossed and disappointed. But the predominant Love of God delivers the Soul from Discourent and Impatience, even under these losses.

Because the Soul is still assured of what it most values, the love of God returned to the Soul, which compenfates and drowns the other loss, and the discontent that

may arise upon it.

2. Because the Heart is satisfied that these losses come from the hand of him whom he loves, of whose Truth Wildom, Love and Goodness he hath affurance, and therefore will be delivered out in measure, upon most just Grounds, and for most excellent Ends. He sends an In-Aruction along with his Rod; and the Soul reads love as well in the Rod of God as his Staff. parage be here a thin. si ti bus , ve ine ot and it and what no wo biel si evo said to

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2. Because the Love of God, taking up the principal and strength of the Soul, leaves but a gentle and moderate Affection to the things it loseth, and consequently sente and easie parting with them, or being without The great tumult and disorder that is made in the mind upon Losses, Crosses, or Discontents, is not so much from the Intrinsical Value of the things themselves, but from the Estimation that is put upon them; were the love to them no more than they deserve the Discontent and Impaince in the loss would be very little. Our chiefest love, when it is placed upon God, is placed where it should be; and the mind is then in its right frame and temper, and difmeth his love to other things regularly, and orderly, and apportionably to their worth; and thereby the Differnment Trouble, that ariseth upon their Loss or Disappointment, weighed out according to their true value, agreeable to he just measure of Reason and Prudence: But when our live is out of his place, it becomes Immoderate and Diforday; and confequently the Discontents that arise upon Difappointments in the things we Immoderately love, become immoderate, Exorbitant Discontents, Impatience, and Perurbation of Mind.

Qur Love to God brings us to a free Relignation of our Will to His: For we therefore love him, because we conclude him most Wise, most Bountiful, most Merciful, most Just, most Perfect; and therefore must of necessity conclude that his Will is the best Will, and fit to be the mastere and rule of ours, and not ours of his: And in as much as we conclude that no Loss or Cross befalls us without his Will, we do likewise conclude that it is most fit to be borne and because he never wills any thing, but upon most Wise and Just Reasons, we conclude that surely there are such Reasons in this Dispensation; and we study, and search, and try whether we can spell out those Reasons which and the surely whether we can spell out those Reasons which and the surely whether we can spell out those Reasons which and the surely whether we can spell out those Reasons which and the surely whether we can spell out those Reasons which and the surely whether we can spell out those Reasons which are the surely whether we can spell out those Reasons which are the surely whether we can spell out those Reasons which are the surely whether we can spell out those Reasons which are the surely whether we can spell out those Reasons which are the surely was the sure

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kinds I Previous Confiderations before the coccution is offered, to habituate the Minds gentlenels and quietnels. 2. Expedient the force of the first force are these.

reference to Almighty God, and our duty to him; who are much greater than any demerits of others towards und provoke my Creator daily, and yet I define his Patients wards me, and find it. With what face can I exper gentleness from my Creator, if every finall provocation from Y Fellow-Creature put me into pation?

Remper in respect of my self: It puts me into a Perturbation, and makes me unuseful for my self or others, while the distemper is upon me: It breaks and discomposets my thoughts, and makes me unfit for business: it disorders my Constitution of Body till the storm be over: it discovers to others my Impotency of Mind, and is more perceived and observed by others, than it can be by my self: It grains my Adversary, when by my Passion I improve his light beyond the value of it, and injure, and torment, and damnife my self more by my own Perturbation, than he can by the injury he doth: It evidenceth a Prevalence of my more inferiour and sensitial part, common to me with the Beasty

dere my Ressonable and more Noble part. Sometimes inted a Personated Anger, managed with Judgment, is of impular use, especially in Persons in Authority; but such a diger is but a painted fire, and without Persons in the Persons in Authority; but such and Passing and Authority; but such and painted fire, and without Persons in appendicular Persons of them, is always without any end at all of Good, either intended or effected in Nay, it is an appeliment to the attaining of any Good end; because it binds the Judgment, and transports Men into inconfiderate Gesures, Words, and Addions.

Confideration in respect of velocity even of the very period provoking. It may be there are Instruments, period by God as his Instruments, either to correct, or try a Peradventure God hath bidden Shimei curse David; be no violent against the Instrument, lest peradventure thou trook therein the principal Agent. Again, many Men are offich a pitiful constitution, that their injuries arise from very impotence of Mind in them: Shall I be angry with them being they want that understanding they should have? Industry in this Passion, that it will break into a Perturbation even with Children, Drunken Men, Mad men, lesses, year, very dumb things: Witness our anger with Gods and Dice, when their Chances please us not; which shows the Unreasonableness and Frenzy of this Passion.

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2. There be forme Expedients against it, even when

that Watch upon it. Take up this peremptory Resolution and Practice, I will not be angry, shough an occusion be administed. And let the return upon that Resolution be the fift act after the Provocation given: For if a Man can but bring himself to this pass, that he take not her upon the fift offer, the Passion will cool: A Man calls then his Reason about him, and debates with himself: Is there canso I food be angry? Or, is there any good End assainable by is? Or if it be, what is the just medium, or fize, or measure of Anger proportionable

proportionable to that end? And these Considerations will be the first on set of Passion, and then it seldom prevails: for it is the first Wave that carries on the Perturbation to be end, which if it be broken at the first, Serenity of Mindspreserved with much Contentation, and sense of advantage

Take up this Refolution, never to give thy felf le to be angry, till thou feeft the just Dimentions of the Protion First. Learn whether there be any fuch thing do or no : For many times we shall find that a false report, a a mis-conception in the Mind, fets up the Image of an is jury, and presently the Passion swells upon it; when, may be, upon a due examination, there is no fuch things all. Secondly, Admit there be an injury, yet learn whe the Circumstances of it are : For till that be known, though thou halt a mind to be angry, thou knowest not what pro portion or Measure of Anger to allow, till theu known the Measure of the injury done. It may be it is not for great; or it may be it was done by millake; it may be was done upon some provocation given by thee, or ar last fo understood; and then it is not fo malicious: and it maybe the Man is coming to make thee amends, or to ask thee perdon. This will give leifure to thy Reason, to thy Grace to come in; and will break the first shock, which the cholene blood gives to the Heart, which raiseth the combustion; and then a Thousand to One it comes to nothing, and either dis presently, or languisheth below the name of a Passion.

3. In case of Provocation to Anger by Words, consider this, that there is nothing so much gratifies an ill Tongue, as when it finds an angry hearer: nor nothing so much disappoints and vexeth it as Calmness and Unperturbedness, it is the most exquisite and innocent Revenge in the World to return gentle words, or none at all, to ill Language. But on the other side, Anger and Perturbation doth not only produce what thy adversary desires, but also puts a Discomposedness and Impotence upon thee, that thou becomes unable to keep silence, or to speak with that reason and all.

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# To Victor the Mindy's that which is profined by A. A. T. 1. V. E. A. A. C. A.

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# AFFLICTIONS;

H.T. I.W. may change

Directions for our Deportment under them, and upon our Delfvery out of them.

T is the great folly that ordinarily possession, that they especially in a prosperous Condition, that they cannot suppose a Change of their Estates: a living Man can hardly think of dyings a healthy Man can hardly think of Poverty a Man in the Applause and Glory of the World, can hardly think of being under Disgrace and Represent.

The Reason of this Difficulty seem to be these:

I The present Condition is a thing that falls under our present sense; and takes up our whole consideration: Things that yet are not, are made present only by Contemplation and that; as it doin not so strongly affect the Mind, so there is a long Operation that must precede, before it can be brought home: a Man mill consider whether the state wherein he is be changeable, and what may change it; and whether it may change for the worse; or unso what there of Badness, and the probabilities or possibilities of his mid so if technics a long process of the Mind, before

a Man can bring himself under a supposition that his Con dition may change, and change extremely for the work 2. When that supposition is received or admitted, yet being but notional and imaginary, hath not the like strength of impression upon the Mind, as that which is present and fensible, and so it foon passeth aways and bath not french enough to hold out for any time upon the Mind, to wor a due preparation and temper in the Mind for a change 3. The present Condition, when it is grateful to the sent we are for the most part willing to embrace, and make the most of it; we have not patience to give an Allay or Abatement to our present Fruition, by mingling any lich fad Considerations with it, as that it may change. When the Mind begins to put it felf upon thoughts of a change of a beloved Condition, fuch Replies as these do often meet with it; What? Shall I be dying while I live? be Sid. when I am well? be Poor, when I am Rich? be in Diffrag. when I am in Glory? make my felf miserable, while I am has py? is will be time enough to take and bear that Lot when it comes, and not to Die, or be in Sickness, Poverty, and Diffrate, by Anticipation I will take the benefit and forcemels of monfent Happiness and not foure or abate it by the pre-apprel of a Change; if is happens, is with come before it's welcome 1 will therefore think as little of it as I may before hand, and we make that prefent by a needless Contemplation, which I would at lingly be freed from, if it should at all attack me. These and fuch like Confiderations do make Men rather prografting the evil day than put themselves under the supposition of it.

3. The inconvenience that arise to the Children of Ma, by the Averjeness from thinking of a Change of a prosperous Condition for a worse, are very great: t. A Mind that officialisms in a prosperous Condition casteth it self in work by Supposition and Contemplation, doth ordinarily use hipresent Condition warily, moderately, watchfully; but on the other side, this incogstancy of a Change make Men presumptuous and confident in their Estate, voluptions; imperious; product, immoderate, vainglorious; for they

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her mant that Correction that should allay and discipline into Moderation. If I am Rich, or in any other progrous Condition, and begin to pride up my felf, and to eupon mes presently a Mind accustomed to assume upit felf, by pre-apprehention, a contrary Condition will ently check that Pride and Vanity with fuch a kind of pollulation as this; How unfeemly, imprudent, and vain is What if to morrow I should be cast down from my Greatwis or cast upon my bed of Sickness; or under the Cloud of Difnue, or it may be taken away by Death? what will then become the Immoderation? Carry it along with me I cannot, for the dage of my Condition will not bear it; and if, with the ge of my Candision, I do, as I must, put off thefe Follies attend me in this, that which is now my Excess, my Sin, then be my Shame, my Sorrow, and Vexation. 2: As frequent pre apprehension of disadvantageous Changes tuthe Mind to a right use of the present Condition; so radmirably fits a Man with fuch a Temper or Spirit as becomes his changed Condition: doth his Change require Patience to bear it, Contentedness under it, Preparedness erit, he hath learned this in the Theory, and hath them ad up ready to be put in ure if occasion call for them: if he be no occasion to practise them, they are no burhen; but if there be, he hath put himself to School to fliction by Premeditation before it comes, and is ready to exercise those Virtues when it comes. But on the other ide, a Man that being in a condition of Prosperity, never outs himself under the sad Thoughts of a Change of his present Happiness, if such a Change befalls him, he is at his Wits end; he is surprised, and overwhelmed with it; he knows not how to bear it, but falls into Impatience, or his very Soul dies within him; he is taken before he is prepared, and none of those Dispositions, or rather Distempers of Mind, that were bred up upon his former Conditions will at all serve the present, but to distract, and disquiet, and perplex him, as his former Pride, Haughtiness Mind, Greatness of Spirit, Intemperateness, Luxury; admod T

The

they are fo far from being at all ferviceable and useful a him, that they are as fo many Haggs and Furies to be ment him; and the Things called Patience, and Conceedings, and Humility, and Calmness of Spirit, which are of absolute necessary for his present Change, he know as how to attain or use. Tis a miserable, or at least a great Improvidence, for a Man then to be searning the Virtues, when the present necessary calls for the use of their it is like a Thief who is to learn to read when he is a

pray his Clergy.

4. It is therefore a most useful and necessary Course, for Men in Profperity to take up the frequent Contemplation & their Change. Bilney, when the true Profession of the Go. pel in this Kingdom was under Perfecution, was used to put his Finger into the Candle to inure himself the bene to undergo Martyrdom, which he at length fuffered, polfibly with more Resolution and Patience, than if he had omitted that Experiment. And furely this practice of Patience would be with more Ease, and no less Advantage, if in the time of our external Happiness we did sometimes and oftentimes, take up such serious Contemplations as their both in reference to Death, and other external Afflictions: I am now alive and well, but I cannot but know that I am mortal and must die, and my own Reason, and every day's Experience tell me, that my time is very uncertain and cafual: a small Diflemper or Diforder in any little Vein or Artery, a little Cold, a Little Meat undigested, may cast me into a mortal Disease; a Crum going afide, a contagious Air, the Fall of a Stone on me, or ofme upon a Stone, may suddenly take away my life. There are such infinite Caficalties that may be mortal to me, that it is no wonder that I should die, but it it that I live. What if it should please God, by any Difease or Accident, suddenly to call me to account for my Steward hip, are my Accounts ready? Is my Peace made? Are my Sins pardoned? Is my Pardon fealed? Is all as really in it becomes that Hour ? If it be, well; if not, it becomes me Speedity to fee things in order, especially my great Concernment: for as this Tree of mine falls, fo it will lie to all Bremier. Such Thoughts. feful t

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Thoughts as thefe, often and ferioufly entreated, would haffen a Man's Death, but would much amend his it would put and keep the Soul in right Order and Temper. Again, I am now in Health and Strength, free Difease and Pains; if I am not cut off by an untimely end sull expett that Disease and Pains will lay bold of me, is the a burning Fever, or a languishing Consumption, or some Difease as may make the nights long, and the days troubleevery place uneasie, all things I eat or drink insipid, every or Vein, Bone or Sinew contributing Some Pain or Weakor Faintness, or Anguash to the common stock of that Diswhich I must suffer. How am I furmshed with Patience to ha it? Can I amend in my felf that Frowardness, Unquiet-Reevishness, and Impatience that I behold in others in the believe it, Sickness is not the fittest time either blearn Virtue, or to make our Peace with God: it is a of Diftemper and Discomposedness: those must be emed and practifed before Sickness comes, or it will be Again, I'am now no lare, or very difficult to do it after. buinding with Wealth; but Riches many times make themthes Wings and fly away; a Thief, or a Robber, a Plunder, Sequestration, a false Information, or a false Oath, the ge of Times, or Cafualties of Fire or War, Oppression from e above, or Tumult from those beneath, the Chaldean or the abean, a Word or Action missunderstood, mis-apprehended, or mif-interpreted, and a thousand Contingences, may take away all my Wealth; so that I may stand and see my Servants deserting me, my Children utterly unprovided for, my felf in Extremity and Want : fo that I, that have relieved Thousands, mift be fain to gain Bread for my felf and my livele Children, either by the sweat of my own brows, in some low lamployment, or by the charity of others. This may, and may be speedily : Experience of thefe times have made it visibly possible, wherein Thousands that never dream'd of a Change, have imexpectedly felt it. Can I come down to so low a Condition with Quietness and Sevenity of Mind, without mamuring against Providence, or cursing, or stuwing Revenge upon the Infruments of it? nav, can I entertain shis A Preparative against Afflictions.

this Change with Patience! nay, with Chearfulnes : nay, Thankfulness to God, that he gives me my evil things in this latter be be pleased but to bless my Afflictions to me, and to reserve be be pleased out to one; my life to come, can I hill depend on God? live upon bins? and bless bis Liberality, if he allow and my poor Children a piece of Bread and a cup of Water? I look through the Darkness of my present condition, and be that Hope of Eternity that is beyond it, and gather more Ca in that Hope than all the present Disasters can give Discomin If I can do this, my Loss will be my Gain; If I cannot, it she be my business in the sime of my Prosperity, to lay up such a la and tressure against the evil day, which will be above the Man and Power, and Reach of Men and Devils to deprive me dean, I am now in Honour and Esteem in the World Place makes me eminent, and if it did not, yet my Reputation is fair, and clear, and great; it may be I can, without Van or Oftentation, own as much esteem as Job doth in bis 20 Chapter, The Young-men faw me and hid themselves Aged arose and stood up; when the Ear heard me it he fed me; and when the Eye faw me it gave witness to me: But for all this my Condition may be changed as his dia, and we week Complaint may be with him, Chap. 30. But now the that are younger than I have me in derilion, whose Father I would have distained to have set with the Dogs of my Flock: and now I am their Song, yea I am their by-word I may be branded with the Imputation of the highest Crimes , and my very Religion and Piety to Almighty God, and my Justice, Ho nesty, and Fidelity to Men, may be covered with an imputation of the basest Hypocrific and Dishonesty under Heaven; and though this part of my Reputation hath been my Darling, that I value the highest of any thing in the World and consequently a Blemish cast upon me in this behalf, would wound me deeper than an Worldly loss; yet a Consequence of greater Importance would follow upon it, which I value higher than my Reputation, Viz the Honeur of God, the Value and Esteem of Religion would be wounded through ebis wound; yet if this should befall me, am I in a frame a d remper of mind to bear it as I should? Can I be contented to sit Represely and Informy mich. Parience, and Quietness of Mind?

Lament, my self much the secret Winness of my own Conscience,

fing one, innecesses, bough the imputations under which I six

chief at Hell? Case Lebrafully make my secret Appeal to the

riber of Health, and please my self with the Sevency of his

mannes teneral, me i. Though I am clastifed with Calumnies

tenesceler, can I main his time for Undication, and contene

fil, though the World never know my innecesses, so as my God

Last Conscience can attest it? If I have mat arrived at this

me and pitch of mind, is should be my labour to attain it;

midelered it, then under my Represence and infamics; but if I

midelered Reproach and infamy, Lengy 4, Goshen within my

if there a bears of Light what fellows me in the blackest night,

I conquer my Represence by suffering them.

National Afflictions is of ingular use to habituate and fit in for such a Temper as becomes such a Change, yet this is not all. Afflictions are not only Notional and Pollible, but there is something more in it; there is a greater probability of them, ithem to be freed and seature from them: they are not only under that degree of things that may be, but they ome near to that degree of things that must be, and that

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1. In respect of our Sin and Demerits, Although Afflictione many times are not principally intended as Punishments, but are feat for higher ends; yet it is most certain, that they are deferved to be inflicted as Punishments, and are in their own nature a most necessary Consequent of Sin. They are not expiatory or fatisfactory Punishments, but they are most certainly Fruits and Effects of Sin; and worldly Croffes and Calamities do as naturally flow from precedent Sins, as the Gron doth from the Seed that is fown. Now in as much as every day I commit fome Sin or other; it is no wonder 'f 1 ap the Fruits of it in Affliction: It is t I meet with no more Calamities and ora won world; and it is a mercy, if I meet with Groff Ff 4 them which is to come. Wherefore dath a kining Man company Man for the Punishment of his Sin: Certainly, though the were no Devil or Wicked Men to inflict Punishment one, as long as I carry Guilt and Sin about me, wonder if it raise Storms upon me; and therefore I no cause to hope for an Immunity from Trouble 16

as I have no Immunity from Sint alto a she cannot de

2. In respect of our Corruption. We have feen Troub and Afflictions under the former Confideration for when pune, under the nature of a Punishment; in this Confi ration, fub ratione medicina, in the nature of a Medicina The former thews formewhat of the Divine Justice to inflict them, the latter much of the Divine Mercy to apply the The truth is, our Natural Corruptions are very many, wery great; and for the most part they are most disorder and dangerous when our Condition is Prosperous it is deed the Fuel of our Corruptions. Pride, and Vainglor and carnal Confidence, and Security, and Luxury, and h comperance, and Infolence, and Arrogance, and Forgetti ness of God, and of our Selves, and of our Morrality, and of our Duty, and a thousand such kind of Vermin, to grow and thrive upon Prosperity. God Almighty thes. fore fends Croffes, and Afflictions, and Troubles, and thek to cure, and chase away, and starve these evil Beasts, And let any Man observe either in himself or others, we are generally the worse for Prosperity, and generally the betfer under Advertity, whatfoever Sects or Professions we are of: and it is a far greater Difficulty to manage a profperous, glorious Condition, than a low or afflicted Condition. Many times when I have read in the Scriptures, that Affliction is the Lot of the Righteous, and in the World ye shall have Tribulation, I have looked upon it not only as the Issue of the Devil and wicked Mens Hatred, but also as the wife Dispensation of Almighty God to suffer it; for it is for their Safety and Benefit. Affliction dorh in no fort so much endanger a good Man to lose his Innocence, Worth, from and Virme, as Prosperity, Wealth, and Honour adding for I have always thought that Man the form Affictions upon this account, that men his account, that men his repetity with the greatest Piety, Watchfulgels, Moderato, and Equality of Mind; because such a Man keeps check upon his Corruptions, and so shands in less need of its Physick; he is like a Man, that in his Health keeps a good and orderly. Diet, whereby in probability he stands a less need of a Corrective for Peccant Husbours.

As God, out of his Mercy to Good Men, fends me times Afflictions to cure or allay their Corruptions; fo Devil or Evil Men will be fure to inflict them out of latred and Envy at their Graces, Marvel not if the World her Tous is bated me before it hared you. And it is a great givel, if any good Man escape Afflictions upon this Account; for if he be such a one, as being in Prosperity sets Heart too much upon it, then the Devil and the World deavour to deprive him of his Comfort, to draw him to Murmuring and Discontent, and using of unlawful means or unworthy Compliances to preferve that which he fo much loves: or if he be a Man that in his Profesty seeps his Heart in a right frame and temper, then the World or the Devil being disappointed in that condition, endeavour to shake him with the other Extream; and tho in reference to both, there is Envy and Malice in the Devil inflicting, yet there is Mercy and Wildom in God permitting it in reference to the former, for the checking and suring of this growth of Lust and Corruption; in reference to the latter, for the Tryal of the Sincerity of his Graces, as in the case of 3ob.

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4 Another Reason of the Necessity of Afflictions to Good Men, is, to carry their Hearts upwards, and to make them reach after their Everlasting Hope, and set a Price upon it. The good things of this World, though in our Judgment we set not the like Esteem upon them as upon Heavenly, yet they have this Advantage, that they are present, and therefore affect the Sense and the Mind more

Than things that are better at a diffrance and therefore are lift to fer up dun ven here? And this is the Realon even Good Men, though they value and prize Grace the powerd favour of God yet they commonly lost World Alittle too mitely and divide their Affections equally between God and the World and therefore f and endeavour facilia Contemperation that they mit both! And hence it is that God, who requires entirely Heart, doth many times make the World bitter to in make is weary of his Rival chat to we may with Entirenell and Integrity let our Hearts upon him and that Everlalling Hope, who long after it, and fatistic felves with the Expectation of it, and make it our Tres and fet up our rest upon it, and in it. And these are of those many Realons that evidence the Necessity of a count for if he be fuch a one, as being in Professiois

6. And now we will come to confider these Three 14.

2017. T. What Preparations we floud use before a filled in overtake us. 2. What floud be on Exempte under a What floud be on France of middle call of Deliverance from it.

f. And in the first place, of the first of these. We have that it is a Lot to be expected in this World, we can not upon any Terms promise our selves an Exemption from it; may, if we should escape all other Temporal Calamins, yet sickness and Intermities of Body will more infallibly overtake its: they are part of that Black-Guard that commonly attends Death, which is the inevitable Lors of the Living. It concerns us all therefore to be prepared for that, which must necessary, sooner or later, be our Condition in some kind or other, it may be in many, it may be in all kinds

Therefore the first Expedient preparatory to Affiliance is this: In the time of our Prosperity it must be our care to walk with as much Imocence, Watelfulness, and Circum spettion as can be; for it is a most certain Truth, that the Malignity, and Sting, and Venom of Affiction is not to much in the Things Puffer, as in the sense of my former

it and Sin. No Man is in a better condition to Hear ictions, than he that hath the cleanest Conscience: for my Diffemper in any part of the Body draws aff the that rous and hurtful Humours of the Body to that him in a most fure Consequent of any manner of Afficient it brings all former Sins to Remembrance, and call boughts of them together upon such an Condition and Theore is Brethren were under a Strait in 2000, under direatnings and feeming lealouses of their unknown a Brother, and it is represented to them with all the Abstractions that can be, Grn. 42. 21. We are verily guilt he besought us, and we would not bear: therefore is the will come upon us. Confcience, that they had before fliffed s upon them when they are in a firaight, and then the and this Return of the Remembrance of Former Sine. very Gall of Affliction; and that Principally upon thele wo Reasons: 1. It is that which weakens and impairs the rength that should bear them; for, for the most part a nernal Afflictions, they concern the Body, or the outward Min, whether it be Poverty or Reproach, or Sickness Pain; and if for all this the Mind be but free, the will be be to bear them pretty well, will suggest Reasons for Pa. dence, Hopes for Deliverance, and twenty Allays, at least mitigate the present Sufferings: but when that Mind. and Reason, and Judgment, that should suport, is likewise wounded, and vexed, and tormented, with the Senie of palt Sins, and the Storms that are within be as violent and urbulent as those without, there is nothing to bear up against the Afflictions, the Soul it felf, that should support the outward Man, wants support for it felf. 2. In all external Troubles, as it is the Duty, so it is the Nature of Man to fly to God, and that application possibly gains Relef from it, but howfoever it bears upon the Man with a convenient

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convenient (wength against them: the very liberty of me course to God gains a Dependance, a Hope, a Confidence Supports in a very great measure, under the great Troubles: but this Return of Sins past upon the Confedence Memory, if it doth not wholly deprive, yet it conderfully interrupt, discourage, and divert the Soul for the most admirable expedient. When a Man shall be sich Thoughts as thele: I am under a very great Affliche ther in my Estate, Friends, Name, Body, and I know no way is ricate my felf but one, and that is by application to the Ab be Margeful God; and of I could do fo, I mere fafe: but the Margeful God in former Sins, my breach of Covenant with The frequent Relaples into Sin, my Ingratitude to bim, they fat spon me, and I dare not, I know not how, I have not the fathe confidence, to come unto him; and so I must be and for dee as well my Guilt, as my Affliction. And although the se very falle way of Argumentation, and fuch as is most differ ing to God and derogatory to his high Prerogative of Me cy, as well in forgiving as in delivering, who hath given the most hamous Sunner, and under the greatest Affliction.

Commission to ask his Merey, both to Pardon and to Deliver, and that with a promise of Mercy; yet it is not certain; that, what by our own weakness, and what by the Devils Subtilty, the Remembrance of our past Sins doth mot ordinarily make our Addresses to God under our Affichion very difficult. Little therefore do people confider in the time of their Prosperity, what a stock of Venom and Maligary they lay up against an evil day, by a dissolute and Affliction without this most accurred contribu tion were much more tolerable. If thou meanest therefore to make thy Affliction easie, keep thy Confeience clean before it comes: thou half then the Strength of thy own Soul to support thee, and the liberty of Access to the most Mighty and Gracious God to deliver thee, when thou canft in the fincerity of thy Heart with Hezek appeal

Ifa. 38. 3. unito God : Remember note O Lord, I befeeth the. how have I walked before thee in Truth, and with a perfect Hem, have done that which is good in the fight. They with rence, keep God thy Friend in thy Profperity, and thou if with confidence refort to him, and relie upon him Advertity.

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But alass! when we have used all the Care and Induand Watchfulness we can, who can say he had his ways clean before God? Our Profectity, and Temptations that await us from without, and the Comptions that are within us give us often falls that we of, and many more that we know not of: if there the necessity of our condition subject us to Afflictions, the prevalence of our Corruptions fullet us to Tempnons, what hope can I have to have a comfortable Afflictiwhen I cannot hope to have an Innocent Convertation? Te there is another expedient to ease and lighten Afficions: If thou can't not be Innocent, yet be fineere and upright Barred: An Honest and plain Heare, that holds no confeleacy with any known Sin, keeps a quiet Confeience even nder Affliction it felf. If thou haft not a Perfect Life, no be careful in thy Prosperity thou keep a perfect Heart. But yet if thy Heart hath proved deceitful to thee, nd thou hadlt fallen into any Sin, yet there remains one emedient to stop and anticipate the malignity of it from mingling with thy Affliction: Before Afflictions come, be fire thou break of thy Sin by Repentance. Every Sin leaves 2 kind of Porton in the Soul and there it many times lies raked o till are evil day comes, and then it begins to work fome pure Sound and Serious Repentance to fetch out this Core. his nest of malignity; cleanseth this Ulcer that Sin hath gathered. And left the malignity of Sin should remain in by Soul, when Affliction overtakes thee, be careful, 1. That thy Repentance be frequent and iterated; and to that

upon any known Sin committed, be Speedy, while thous in thy Prosperity; let it not lie upon thee till to more Who can tell whether fome bitter Affliction may not as take thee before thou halt repented? and then that Sing reach out its Venomi and Malignity into thy Affliction and make it worfe. Therefore intercept that accurfed influ of Sin, by a speedy Repentance. Thy Repentance will the easier, and thy Affliction the lighter, thy Heart fronger to bear it, thy Access unto Heaven for Delivered the readier. When a Man lies under a Sin till Afflice come, he hath two great Suits to dispatch in the Coun-Heaven: First, To gain his Pardon, Secondly, Top Deliverance from, or strength under Affliction. Be care therefore to get the former dispatched in thy Profesion thou haft the less to do under thy Affliction. When Gr and Affliction come upon a Man together, they add a each others weight and difficulty of removal : but Afflict on meeting with a Conscience cleansed by Faith and Re pentance is always tolerable, and for the most part Comfer table; its loseth its nature, and becomes another thing: It is a prevention, of Sin, a Corrective of Corruptions, an Exercife of Grace, a Conformity to Christ, an Affurance of Gods love, Preparative for Heaven, rather than an Afflici

the just production of the Sim or Folly: for in the one case that sufferest as an Evil Doer; in the other thou sufferest as a Foot and in neither thou canst take any Comfort. If thou sufferest without the fault, or for the Vertue, Piety and Goodness; thou needest not be troubled for the one, and thou mayst most justly rejoyce in the other: but to suffer as an Evil Doer, or as a Busy Body in other Mens matters, or for ill Language or passionate Words, or disturbance of the civil Power; these take away both the Comfort and the Glory of these Sufferings. Nay, though the end intended in these Extravagances, may possibly be good, and though the Punishment inflicted exceed the due proportion, and the nate.

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me formewhat to impultice or extremity in the infliction, a fach a kind of fuffering brangs little Honour to God, a fach a kind of fuffering brangs little advantage to order a man little advantage to order a man little advantage to order a man little advantage to order a man little advantage to order a man little advantage to order a man little advantage to order a man little former further and further further the man little advantage to order to the man little and of fuffering, thought a man little and of further the party that fuffers, yet in fach, a Man detting undergo Temporal Lofs, Pam and Interviewed that the inevitable profpect of his Fault and Office a field, which makes the fuffering the more bitter and distilled.

Be carefulted bring thy felf to a right oftimate of the and the Good or Evil of it. Our over valuation of World, is that which makes us exceed either in the Confort we take in the injoyments, or in the Percurbation we Suffer in the Loffes or Croffes of it: and commonly coffing to the meature of our Love unto, or valuation the things of this Life, fuch is the measure of our Grief, o Sorrow, or Despondency, or Anger, or Vexation, that we entertain in our loss, or disappointment in them. For ideed all other passions and Percurbations of the Minds are but the Handmaids of the pattions of Love, or Love acted in a different shape or method. If I fet too high a value on my Wealth, or my Health, or my Honour, or my Melations, or my Credit, then my loss or disappointment of of them will produce an exceels of Sorrow or Vexate on, or Despondency, or Anger, or Revenge. Therefore let it be thy bufiness in the time of thy quiet and prosperity, in the first place to fettle thy Judgment aright, and confequently thy Affections aright in reference to Externals. Confider, hirst they are but Externals: they have no ingredient at all in the Man; a Man may be a Fool, or a Vicious and Wicked Man; and yet injoy thefe things in a great mealure :

mediate and a Man may be a Wife, a Just, a Venue Plous Man, a Man in the favour of God, and yet without them 2: They are in their own nature very tertain things, they are fubject to a thousand contingent may, if they fland fecured unto me with the greatest state that may be, yet my Body is subject to many weaking and Diftempers, and a Difease in my Body will render these things insipid and vain to me: What good or con will all my Wealth, my Honour, my fine House, great Retinue, my great Power do me when I am male ning Feyer, in a painful Confumptions pays under a of the Head-ach, or Stone? for fo finall a Diftemper make me take no contentment or fatisfaction at all, in a or any of these injoyments, the truth is, they are but he visions for the Flesh, and in order to the Body; and when the Body is under a diffemper, they become infignificant vicles things. He that is under a strong Pain or Dis finds as little contentment, though he lie on a foft Be richly furnished, in a chamber richly hanged, in it a Cus board furnished with a massie Plate, as if he lay in a Co rage. 7. They are but for a time, Death will at hi overtake me, and as all my Riches, and Pleasures, and Honours, and worldly Accommodations, cathiot prevent a buy it off, fo neither will they be of any Comfort or value to me in that hour. Indeed they may make death more troublefom and unwelcome to me, but they cannot at all fecure me against it. The plain truth is, Death doth under crive and open the eyes of the Children of Men; it teach eth us to put the true value upon every thing as no ferves. My Riches and my Honour, my Pleasures, and my Prefus, my Gallansry and my Policy, which I made much reckons of in my life sime, when Death comes I fo all perceive them to be but Vanity at the best, and fet no Esteem upon them ! but Pier and Prayers, and Charity, and Interest in God, and in the Merits of Chrift, and the Promife of the Gofpel, that perchance in my life sime I esteemed as dry and ufeles shings, I shall then see to be of greatest value, and accordingly prize them: These I shall carry

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wish me into the Succeeding World ; but all my Worldb Green Lynfe through this Strait Gate of Death, I Shall behind me of A Snake leaves behind his ansignated Shin by pullery through a brake, and never make nie of shem, ar miles in them more And when I come unto the other this dead Lake, the Pruisions of all my life past will be and the Me least remembred as a Man remembers a Dreams amakes ; only the Good or Evil of my past life will stick printe all Exercity. Why then Should I fee my Heart upon which is of fo finall a value, so little use, so from and so me a continuence they are things which Imay lofe while I but I am Sure I comot keep them when I die; and if they sheir, farewell former, they do but their kind, and at beft, listle ansicipate their last and necessary valediction. I retherefore I will not fet my Heart upon them, but carry a loofe Seccid Affection towards them : And if I lofe them, I will not to value while I had it.

And thus a Man should tutor himself to a just Estimate the Good things of the World; fo a Man thould bring med to a just and due Esteem of the Evil things of the World; fuch as lickness, and Pain, and Imprisonments, Reproach, and Want, and the like. There are these two things that do much allay the severity of those evils: They are but Corporal, they reach no further than the Body, the Husk, the outward Man, the Cottage, bey cannot at all get fo deep as the Soul. 2. but Temporal: It is most certain that Death will cure and healthese Evils; and possibly these Distempers and Sufferings, the less severe they are, the more tolerable; the more fevere, the more probability they will halten and advance the cure: As nothing that hath an end can make a Man my Happy; so nothing that hath an end can make Man truly Miterable : because he hath under his greatest Misery the Lenitive of Hope, and Expectation of a Deliverance.

6. Bur yet farther, Gain affirance of thy Peace with Goll in Christ, and consequently of the future Happiness; and be frequent quent in the Contemplation and Improvement of a. The is the great Engine of a Christian, a Magislery, that we never attained by the most exquisite Philosopher, nor attainable but in, and by the knowledge of Christ was brought Life and Immortality to light: it is the great a pedient whereby a Man attains Victory over the World Whereby he is able to enjoy Prosperity with Moderation and undergo Affliction with Pattence. This is the Principles of the Principles

1 766 5.4 a Man, under the feverell Afflictions, Itali has this Affurance, and these Contemplations,

true. I am in as low a condition as the World can cast me; Effate torn from me by the bafeft of Men; and I and my Child exposed to extream Want and Necessity, for that I am become a little better than a Vagabond upon the Barth, for the a ealning of Bread; or at best am driven to the bardest and m forded imployments that can be consistent with bonefty for my for plies of Necessaries, and if by chance my own swear or others Ch rity fupply me to day, I cannot imagine what fhift to make for a merrow; and if this were a condition to which I had been born, a in which I had been bred, use might have made it easy and familia but it is not for I am fallen into this low condition from a plen ful and liberal condition, wherein I had my Table crowned will plenty; and at I wanted not Charity to employ my Plenty, for wanted not Plenty to Supply my Charity: Again; Iwas in the great seft Reputation and Effeem among Men that may be, but non I am fallen under she faddeft, the baseft Scorn and Obloquy, and Reproach, and Imputation that can be, and all this without a Cause: My Enemics triumph over me with Scorns, Derision and Exprobrations: my Pormer Friends bestow upon me a score ful Pity: that is more bitter than the upbraidings of my Ene mies; the abjects and dregs of the People make me their by-word and the Calumnies under which I suffer are of such a nature, that none dares be my Advocate, but the filens Testimony of my own Conscience and Innocence. Again, under all shese pressures it had been some allay if I were but a Citizen of the World, that I had but the liberty to forfake the place of my fiffering, and go to Como

and more aufolcious or tolerable corner of the World; but in an all properties, my liberty is taken from me, and I am wholes Prifich, without the benefit of Light, or Friends, or the intelerable, Chains and Vermin, and the most accurred factors. Again, I fuffer not only under restraint of a loath-Gut, bin I am exposed to lingring Torments, Racks, and with, and Family, and Nakedness, and Cold, and continual Tirents, and fad Expectations of worle to follow, if worse. har may be. Again, difinal and painful, and termenting Diales feize apon my Body, no part of my Body free from pain, place affords me eafe, no Cordial gives me comfort; my brash front and painful, and even loathfome unto my felf; my nes confirmed and weary with expectation of a Deliverance; my Heart faint, and not able to support its weak and languishing moin; my Stomack gone and not able to receive or digest the most and meat; my exhausted, confumed Body standing in need of only, and yet smable to receive it; my Intrails parche and Brebt with burning heat, which is nevertbeless the more increased by but which should allay it; my Limbs and Joynes, and Atteries um and racked with cormenting Convulsions; my Sleep gone, or re troublesome, than if I were awaked; no posture, no place affording me eafe or relaxation; in the Morning I wish it were Night. and in the Night I long for the Morning; my easy Bed affords me wede, and I defire to rife, and when I am rifen I cannot bear it. I must presently lie down, importunately longing for this or that meat, and when I have it, louthing the very fight of it: In fum, he whole mass of my Blood corrupted, and my whole Body a bag full of putrefaction, stink and corruption, loathfome to my felf and thers, a very Carcass bound to a living Soul, tired with her burexquisitely sensible of it, unable either to bear it or deliver her felf of it. These be some of those sad attendants that accompany this condition, and it may be all those Calamities befal a man at once, together with the loss of Friends, or hear Relations; as in the case of Job; and then what remans to denominate a Man perfectly milerable, if the calamities Gg z

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calamities of this World can do it? But, if under any or all of those Pressures I can, upon found ground and affin rance, rest upon my hope of Immortality, these and thousand more External miseries will not only be toleral but easie: When I can upon found Convictions and Exp. riences practically entertain my felf with fuch thought as these. It is true, I am as miserable in Externals as the World co make me, but in the midst of all my External Losses and Poor ty, I have in my prospect a Kingdom prepared for me, that came be shaken, a Treasure in Heaven above the Malice and reache Men and Devils, and after a few days spent in my poor Pilm. mage through this World, I shall as surely possess it, as if I men already actually invested in it; and as this Hope doth alloy the sharpness of my passage, so in my arrival to my Happiness, my pu-Sent suffering will make my future rest more welcome, that Beam of Light and Comfort, that this Hope dares into my Soul, will a lighten my darkest Night here, and walk along with me to my Canaan, when Hope shall be swallowed up in Vision and Fruition; a the midst of all the Storms and Reproaches and Vilifyings that the World beaps upon me, I enjoy the Comfortable Presence and the vour of God in my Soul, and bis Suffrage, and Attestation, an Acceptance of my Innocence, which doth infinitely more over-balance the Frowns and Contempts of the World, than the favour of the greatest Prince doth over-weigh the Reproaches of the basest Pea-In the midft of my closeft and darkest Restraints, I bare that converse, which the strictest guard, the strongest Bars came exclude: I have the Presence and Conversation of my Saviour in Christ, and his bleffed and Sacred Spirit, which doth cure and boal the noisomness, and supply the retiredness of my closest Restraints; and this company makes my Prison a Temple, wherein! can with his Bleffed Apostle, with a Chearful Heart, magnifie my God; my Soul and Mind is at liberty and free in despight of Gates of Brass, and Bars of Iron. In the midst of all my Pains and Sickness, and the redious declination of my Body to its final corsuprion and diffolution, I can fatisfie my felf with an expectation of my bappy Resurrection, when this weak, and frail, and dring Body of mine shall be made like unto the glorious Body of my glori200 a

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Saviour, and translated into the Company of Saints and Anwhere there Bull be no Sickness, nor Sorrow, nor Pain, nor Sin Hor Death, and I finall meet with those Friends and Relations me, which died before me in the fame hope. I look upon thefe Prefent Pains, and Sickness, and Weakness, as the Harbingers of the diffoliation, which shall put an end to them, and begin my The proof; and hereupon I bear them not only with Patience, but ne, (the greater their Violence is, the fooner they will finish ther bufinefs, and rend away this mortal corrupted Carcafs from Immoreal Soul, and even in the inftant of my diffolution can, bithe eye of my Faith, discorn the bleffed Angels ready so transport my soul, cleaned by the Blood of Christ, into the joys of Heaven, and my bleffed Redeemer flanding on the other fide, as it were, of this dead Lake, ready to receive me, and lead me into those Heaverly Mansions of Rest and Happiness, which be went before to prepure for me. This Hope and Affirance, as it makes the best things of this World, in their best appearance and dress, but light and vain and empty & nothing: So it makes the worst things that the World & Mortality can inflict or fuffer, light and easy. For thefe light Afflictions, which are but for a moment, work for us afar more exceeding and eternal weight of Glory; while we look not at the things which are feen, but at the things which are not feen: For the things that are feen are Temporal, but the things which are not feen are Eternal. 2 Cor. 4. 17, 18.

These be some of those Preparations that will admirably fit and prepare us to meet with Afflictions; and in them

thefe two things are to be remembred.

First, That we do not only content our selves with Notions and bare Speculations of these things, but that we may practically digest them into our Hearts and Resolutions, for if they be but notional only, Afflictions, when they come, will easily rend and defeat these Notions. I have known many Men that have had very excellent Notions of this kind, and could discourse excellently of them; nay, could urge them very effectually upon others, but when any little Cross hath overtaken them, they have been quite out of all Patience and Comfort, and as much to feek how TUOY

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to entertain it, as those that had never known any fact matter; pay, a poor experienced Christian, that could not talk half fo much, bath received the shock of Affliction with much more Christian Resolution than the other; and the reason is, the former had digested these Matters barely in to Notion, and the latter he made it Practical and Cordial When I read Pluta oh and Senece, and Tulk, I find excellen Instances and Reasonings to Support the Mind in Affliction and many times upon the founded Grounds that can be Plutarch de Anime Tranquilitate, tells us, That he that har learned the Nature of the Soul, and thinks that by Death it shall attain a better, or at least not a worse condition hath a great freedom from fear of Death, and no finall wie ricum to attain Tranquility of mind in his life. And many fuch instances are given by the Swick, especially Source and by Tally. But when the latter came to an exquiste apprehension of his danger from suchany, his Philosophical Notions and Contemplations were too weak to bear up his mind against those Fears; and therefore in his Sixteenth Epistle. Lib 10. to Attious, he writes to him to this effect : If then bave any thing to comfort me, gather it up, and write is not out of Learning or Books; (far I have these here with me.) Sed nelcio quomodo imbecillior est medicina quam morbus: But I know not bow it comes to pale, the Phylick is too weak for the Difease. And Job, though a Wife and Experienced Man, and bore up pretty well in his Afflictions, yet his Friend Eliphas tells him, and that ruly, 30h, 4. 3.5. Behold show ball instructed many, and chow has strongshood she weak Mandy; but nom it is come upon thee, they fainteft, the Men may have excellent Theories to support in Affliction, and can apply them to others in that codition, with fingular descerity and advantage; yet when the case somes to be their own their Spirits link under them, because these Theories many times, flote in the Understanding, but are not digeled deeply and practically in the Heart, you made and blazo

Secondly, Whatever you do, gain this Habit and Temper of Mind, Actuate, and Exercise your Faith, make even

when Reckonings, get your Peace and Affirmance fetted beted Sickness comes: For a Man in any kind of infferings
teldes, possibly may learn them, because his mind is, or
have to in his intire Riength; but most certainly sickness
an ill time to begin to learn these Contemplations, unless
they are learned before the Differences of the Body diffeontole the Mind, and unfit to begin to learn. It is a time
then that, which hard been before fitted and laid up in
fore in the Soil, mult be drawn out and extrelled; but it
if he a most difficult business then to begin that Leffon,
had should be learned in Health, though practiced in Sick-

II. Thus much for out Preparation to meet Afflictions.

Now concerning our carriage under them.

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First in the beginning, and first Onles of any Afficient, bevery careful to keep the Mind in a dile temper; Call in all our Aids of Reason, and Duty, to keep you in a right frame and temper of Moderation; for Affliction of any kind, when it hath lain a while upon a Man, will probably bring him into order; but at the first Onset the passions begin to flie out, and play reaks, and diforder the Soul, and fill it to Then Immoderate Anger, or Murmering, Perturbation. or immoderate Sorrow, or Fear file out, and Men thereby become less able to bear for the future, and many times fie out into that immoderation and Diftemper at first, either in Thoughts, or Words, and Actions, that they are forty for after, and to draw upon themselves a double trouble. full to repent of their folly and immoderation; and then to ht themselves for fufferings; it throws more grains of Sin into the Scale of Afflictions, and makes it heavier, and many times longer than otherwise it would be: And after such Perturbation and Exorbitancy of Pattlon upon the first inreads of Affliction, a Man bath much ado to bring himfell into a right and due temper. This was Job's cafe, ih the beginning of his Affliction he flies our into more Impatience and Dilorder, than all the relt of the time; therefore beware and fee thou keep thy mine in temper, and Gg4 check

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check Perturbation at the first Onset a call together all the Grace and Resolutions, and Reason, to keep thy mind

due temper at first.

due temper at first.

Secondly, on the first Onset of any Affliction, Lift a

thy heart to God, define by Afflicance and Grace to mable the to carry a due temper and frame of Heart. This is not on ly thy Dury, and expected from thee by God; but it is fingular help to enable thee to avoid any profent Diffemper For it is a means to supply thee with more thrength from Heaven to order thy fell aright. 2. It beings thy Soul at to the Preferice of God, before whom it were a shame to bring any Perturbation, the Passions and Distempers of our Minds are under an awe in his Presence. 2. It is a divefion of the present bullle and stir that Passions are apt to make, and being diverted at first, they do not so suddenly nor so easily fall into a disorder. Commonly Pathons are most disorderly and impetuous upon the first occasion, Am if they be then interrupted or diverted, the fuccors even of common Reason, much more of Grace, have opportunity to rally themselves, and prevent Immoderate Perturbation.

Thirdly, Make as speedy an Inquisition as thou can into thy own state, and what the cause of this Affliction may be: Let us fearch and ery our ways, is the voice of every Affliction; and commonly every Affliction upon any perfon, that lies under any Sin unrepented of, and not fore ken, foon leads the Conscience to point out that Sin; and indeed most Afflictions in such a case carry upon them the very Inscription of the Sin, and bear some Analogy or Proportion with it. Adonibezek's Cruelty, and David's Adulte ry, were, as it were, written in the punishments they fulfered, and might eafily bring them to their rememberance. If thou sufferest in thy Estare, consider whether either inmoderate Worldliness, and Covetousness, or Confidence and Glory in thy Wealth went not before; If thou fuffe relf in thy Name, consider whether thy Reputation hath not been thy Idol, or whether thou half not born thy left too high upon thy Reputation; and to of other Crofles. Fourthly.

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Fourthly, If upon this Inquiry, thou findest Sin Writen upon the Sufferings, or in the bottom of them, speedinger of that Sin; Humble the felf in the light of God in, take up Resolution against it. This is the Voice, the Upon that this Rod gives thee, and here the speeding Dury is Hamiliarion.

Fifthly, If upon fearch thou findest thy Heart and Consense clear, look upon this Affliction as a Dispensation sent from God, and with all Humility submit to his hand; and know, that the most Wise God sends it, for most wise and, though thou seed not any Enormity in thy self that with deserve it. It may be it is to exercise thy Patience, by Patich, thy Dependance upon him? It may be he discuss that some Temptation is like to meet with thee, or the Corruption is growing in thee, that thou dost not perceive; and he sends this Messenger to divert the one, and to prevent the other: study to improve this Affliction to that end, and here thy special duty is Pasience and Vigi-

Sixthly, But it may be, upon this fearch, thou dolf hind the true cause of thy Suffering is for Righteousness fake. keeping a good Conscience, for the honour of thy Redemer, for adhering to the Truth, and that this is the quie that ffirs up evil Angels and evil Men against thee: and then indeed thy fuffering loleth the name and nature of an Affliction, and becomes an Honour, a filling up of the measure of thy Saviour's Sufferings, a suffering that hath not only a Bleffing in it, but it is a very Bleffing it felf; for Bleffed are ye, if Men perfecute you for. March 5. 10. Rybreoufnes Jake. Suffering for , or under a sin committed, requires thy Repentance and Humiliation, for it is a Judgment . Suffering without any Sin beforehand, figurally requiring it, requires thy Patience and Vigilance, it is an Affliction; but suffering for the Teltimony of a Good Confcience, requires thy Rejoycing, it is a Perfecution: But beware thy Heart deceive thee not, and make thee believe thou fufferest for a Good Confcience,

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when, it may be it is for thy Folly, or Frowardness: cale, though they that inflict Dunishment, may want what of that Charity and Moderation shat is fit, yet half realon to repent for thy Folly, and not to Gin thy Suffering; we are wonderful apt to believe well felves, and flatter our felves, many times, into the Perfecution, when it is but the fruit of our Folly and In Iderate Rallines with victime of the third bus bod

Seventhly, Receive and bear all thy Afflictions with H and Lopliness of mind . for it is a Message sent to thee the most Wife and Soveraign Lord of the World, the it may be by the hands of a most vile and unworthy It was an excellent temper in David that, when his di al Subject curfed him, restrained the just indignation of followers: Les him alone, it may be she Lord bath comm him to Carle. It may be the lastrument executes his or Malice and Spight, and it may be thou can't not find Signal Cause of this Affliction even from the hand of Go yet be not Vindicative against the Instrument; he God's Errand, though he vent his own Malice: remi God's Mellage, and leave the Revenge to him that he referved it to himself as his own Prerogative; and, it me be, he will burn the Rod, when he bath done with a Neither storm at God's Dispensation, it may be thou be deferved it, though thou doll not fee it; or if thou halt me give leave to thy great Soveraign to deal with his Cream, as he pleafeth, and put thy mouth in the duft,

Eighthly, Receive is Thankfully, as well as Humbre Know, that it is fent from the most Wise and Mercia God; what he doth, he doth upon most excellent Ground and Reasons. It may be it is Preventing Physick against a greater Milchief: It may be it is for an Improvement of thy Grace; it may be it is intended, as an evidence, the thou art a Son, and not a Baltard; it may be it is to wen thee from the World; it may be it is to fit and qualifie the for a greater Bleffing, and to give thee a capacity to pe ceive and bear such a Benefit, which, without the Prepa-

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and of an Affliction, would make thee Proud; it may be it is because the Good Phings are referred for their World, and therefore the Evil Things are different World, and therefore the Evil Things are different who have the God be the Pather, trust his Will because he is God, and trust his Love, because he is God, and trust his Love, because he is finder, and then thou can't not doubt that any things he sinds deserves the Thanks, though thou feel the min the Beagin of it lies: Be contented herein with an him Faith; and be Thankful to him at all adventures. The and to Good a Father, but that his Love and the first mingled with the bitter Cup; through then can't a profess safte the one or the other.

they bear is Plationely and Queety. 1. If it come Say, thou half reason to bear it patiently, for it is the Fruit of thine own Plant, the Crop of thine own Why does the living Man complain? a Man for the mount of bis Sin? Thou half procured it to thy felf, be amued to bear the issue of thine own way. 2. Bear in Pently, for is might just have been worfe, and more fevere; in wantel formewhat that another enjoys, But half not to comewhat that another wants? thou half loft a confihis part of thy Estate, But hast thou not somewhat or, if thou halt loft all, Halt thou not fill thy Halth and thy Limbs, that may fupply thy Necessities by honest Labours? thou hast lost thy Limbs , or thy ld But dole thou not enjoy thy Senfes, and thy Undefinding and Reason? thou half lost thy Reputation, and Effects in the World Ben haft thou not Integrity and Uprightness, the Witness, and Serenity, Peace of thine own Confeience? thou half loft many of my mear Relations . But half thou not fome left? thou at vilted with Sickness and Pain, But hast thou not feen hat have had more acute, and less strength to bear then, and less hopes to be delivered from them, and less Mane to support them? but, suppose thou hast lost all

the Wealth, the Reputation, the Fleaking the Friends Haft thou not Peace with God I the Light of his G renance? the Affurance of his Favour, the Hope of I mal Life ? And would it show exchange this Ho the veture of all thy Temporal Comforts and Advanta Believe it. That Man's condition cannot be exquifitely ferable, where there is any Hope, much less where is fuch a Hope out Hope that out-weighs whater the World can afford, or inflict; A Hope, that is for the pearer to Fruition, by how much the greater the mal preffures are; when thou do it deferve the loss of thou halt reason to be Patient, if thou do'it enjoy thing; the Interrogation of the Prophet is pathetical: doth the living Man complain & a Man for the Punishment & Sin 2 Where there is Life, there is Hope; and, for a feet Man to complain while he is yet living, carries with ithe Conviction of the Unreasonableness of his Complaint; to cante he injoys formewhat that yet he deserved to be 3. Bear it patiently, because it is but floor; though it is never to tharp, it may be that the fame God that inflided or permitted it, is at this instant resolving to turn thy Co tivity, to give thee Beauty for Ashes : And what an infeemly thing will thy Impatience be? How troublefore will the remembrance of it be to thy Soul upon the chi of thy condition? How much will thou be afhamed thy return of the undecency of thy carriage under the fliction? I am perswaded there was nothing more found Fab's returning Prosperity, than the remembrance of the former Murmuring and Impatience under the viliting had of God. But again, suppose thy Affliction wait upon thee till thy Diffolution, yet it is but a Night, but a Hour of Affliction . This Night, and this Hour will an with thy Life; and this life of thine is but a Span wind then the Day with dawn, and the Sun will arife, and the Affliction will vanish and never return again. 4 Bears patiently, Because thy Parience will Shorten thy Affliction The Tryal and Improvement of thy Patience is one of the chief

lef ends and business of thy Afflictions It is feat to on thee that Letten, and the fooner thou learnest is the in be buttness is dispatched, and the Discipline diffinites pline: If thou wouldest be discharged of this imporand troublefome Mellenger, freedily dispatch his ges, and he is likely the speedier to leave thee S. Bear Patiently, Because thy Patience will make thy Burthen the ease and tolerable. When God lends Afflictions to not be over-matched he will bring thee down ; and one Affliction will not doe it, he will add more, and ate thy bond stronger, and can, and will yet visit thee a-fold more, till he hath reduced thee to Patience and mility. Struggle not with him, for he will be too of for thee . If thou bear the Yoke Patiently, thou bear it Easily; but if thou fling and tofs, like a Bull in a Net, thou mayest hamper thy felf worse, of thy Yoke will gall thee the more; but it will neither ek the Net, nor the Yoke. Be contented therefore, leign up thy felf to his Will with Humility, and receive Chastifement of thy Folly with Patience; thou wilt we this double advantage by it. First, The great God nd and purpose, by what he hath already inflicted; but either remove it from thee, or put his own hand to of thee to bear it. Secondly, By the quietness and comof thy mind, thou wile be of greater firength to ear thy burthen, and with more ease under it; for it is most certain truth, That the Turbulency, and Stormng, and Strugling of the Mind, is that which makes Afiction more tharp and troublefome, than the nature, or mality, or measure of Affliction it felf; it is the Mind that ives the value and weight of external Prosperity or Adrefity. Take two Men, the one of a Proud and Great spirit, as they call it; the other of a Mild. Humble, Pafent Spirit, we shall easily see, that Disgrace or Loss shall more

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more affect and tottale the former, thin below hinds of cither, or both mall months the latter this is the True Ready why Afficient at the fire more troublelime and grievous than after, though constitute the grace At the first they meet with unacqualitied with a, and contenting against it, as a triaccultomed to the Yoke; but when by time and busines, the Mand is accumoned to it, though the be the fatties ver it finds no fuch feverity and impos ned in it. A Patient Heater gangs char habir qu which Cutton, Length of True, and Necestry, with diore difficulty, produce in another temper. 6. le Patiently, because thou haft in Example of great Par under a greater Crois; in a most innocent Perfor Saviour hath left a Copy of his own Patience for the sentate and thy Affliction is fent thee, to teach the With after his Copy; and to conform thee to the Ca of thy Salvation, who was made perfect by Suffering fider the diparity of the Perlons; He most innocent, out any Sin, to deferve it: Thou a Perfou laden Sin, that meritorloully deferves as much, if not more in thou half a capacity to bear : He, the Son of God, a thed with Innocent Flesh; Thou a Worm, clothed Impurity and Sin. Confider the diffrafity of the Sin ings: He a Man of Sorrows under the Perfecution of the whom he came to fave fubjected to all the Scorns and The ments that the Wit of Most Exquisite Malice could in and above all this under the ferile even of the Wrath feeming defertion of his Father . Thou, it may be, half le fome Estate, or Reputation, or art in Prifon, or Banks ment, or Sickness, or Pain; but, under all this, do'ff. may'ft imoy that Peace, and Pardon, and Favor of Go that his Sufferings purchased for thee . The ingredients in File Cup, nothing bor Gall and Vinegar; but thy Cup though never fo feetningly bitter, yet findlified an fweemed by his fufferings: And yet under all this a Sheep before his Shearers is dumb, fo he opened as

changle his most Innocent I tomain Marine flound desprehentions of this biner portion, yes with Pacle dies In form, as his Parierres was meritarious istory for the Sing fo it was left as a Paterle and for the Practice 71 Bear & patiently, The land was shorten the hands of said though is may be by de of most vile and socurfed Best pursons and the witten is enough to tutor thee to an Thylocoldie Patter 1. It is the Difpendation of God, who is Difficult in and Glodness; and therefore it is most certain, Meffage of Meroy, for He liet ite affile willingly hor the Children of Mani But fire than The coming from ountain of Goodness and Love, in thath a Bleffing in week thou canti not at the prefet fee it. 12. Te from the Hands of the most wife God; that dothe her for molt excellent ends, and even in those Dis consthue are most obscure and rugged). then we can middle, yet there is always a complication of most Sa m and Excellene Defigns which that me be disproin-It comes from the hands of that God; that is unt e relation of a mift render Parker, that hath the very Bowels of Mercy, Goodness, and Love to us, in his Clions, as in his Favours A poor filly Child, when Cather either Corrects him for a Fault, or takes that from that will have him, or keeps him hard to his Book, oc. Imployment, or denies him formewhar that is noxious thinks file Father deals heardly with him, when in the very fame tender and Fartherly Dove, that diffe is fell in more grateful dispensations, is the cause and anion of thefe. The fame is thy safe and mine, be therefore; it is the hand of a Father that afflicts and that may affire thee that it is for thy good, ir shall be in measure 4. It comes from that God, is the absolute Lord, that hath that unlimited right over Creature, that his only Will is a fafficient rule of Juthe thou owell an infinite jubjection to him, from whom thou

thou halt received thy Being . His Soveralguty or Creature is even by the very right of Nature, Infini Boundles Be contented therefore to beat whatfor inflicter; without the least disputing of the Julice or flice of it. This was the excellent Comemplation of Bit under the most severe denuntiation of God's Judg It is the Land let him do what feemeth him good And it that great Lellon than Feb's Afflictions were fent to him grahough he could not learn it will God himfel well for our infractions as His, taught him out of Whirlwind ; but then he learned it, and abhorred hi in Duft and Afhes for his former Ignorance and From nels, 8. Yet forther; bear it patiently, for that God fear thee this Messenger, doth behold and observe how the terrainest it; wherein we may with all due Reverence. pole the Lord of Heaven, thus refolving. Tinder is for Man, that professes & Knows and Fear, and Love me, and I him nevertheless fend of his Wealth or Honour, or Same other fine A will give loave to Evil Men or Evil Angels (as one the case of my Servann Job) to Spoil bins of Wealth, and me him into Diffrate; and I will observe his carriage and department under is and though I know what it will be yet I will make now conspicuous both to Himself, and Men, and Angels: And his Department be not answerable to bis Profession, if be for against my Providence, or use university Means to free bimself. grow Imparient and Difardarly under it, I will make his follow spicuous, and send more and sharper Visigations unto him, till this fire of Afflictions buth brought him so his due comper of Pasin Humility, Submission to my Will, Dependance upon my Power, In jection to my Soveraignty : But if on the other fide it fee bimb ble himself under my band, Submit to my Will, Bustifie me Sufferings, Patient under them, and Waiting my time to be all vered from them, I will exhibit him before Men and Angels a a Pattern of Patience, and I will make him as Signal in his ! liverance, as he is Eminens in his Parience. Suppose the couldest hear fuch a Deliberation, and see and behold such Speciarors of thy Deportment, how would't thou endeavo

s compose thy felf with all Patience, and Contentedness. Quietness, and Relignation of thy felf under the most were Affliction? And how little wouldst thou dare in the Presence to discover, or so much as entertain any muring or Impatient Thought? Affure thy felf. wigh thou can't not with a bodily eye behold this Great and of the World beholding thee, while thou art in this bee of Affliction, yet he beholds and observes thee, and very motion of thy Soul; and the Glorious Angels. much they cannot look into the fecret retirements thy Thoughts, yet they behold thy external Deportand are grieved, if it be unfeemly and unfuitable to Honour of their and thy Lord, and are glad to behold Deportment suitable to the Ends and Glory of their Lord : and the Evil Angels, which irritate and provoke thee to patience, are pleased and gratified if they effect it, and hamed and vexed if they are disappointed in it. Belive it, in a fignal and eminent degree of Prosperity or Adrefity, thou art like a Man upon a Stage a spectacle exposed whe view of God, Men, and Angels, and Devils; let by carriage therefore be fuch, as if thou didlt as visibly behold thy Spectators, as they most certainly do see thee.

Tenthly, As thus thou are to bear thy Affliction patiently, foindeavour to use it profitably; and besides those advices before mentioned, add to them these insuing.

1. Learn by them to have a sust estimate of the World. Affliction pulls off those sine gay Cloths from the World, by which in Prosperity it deceives us, and renders it, as it is, a Vain, Empty, Vexing World.

1. From that sound and just Estimate of the World, Discipline the Afflictions to a moderate and loose application to it. It is true, Afflictions do ordinarily imbitted the World to us, and so for the present our Affections may be dull towards it; but this arking meerly from Sense, without a sound practical established Judgment, it ordinarily lasts no longer than the Afflictions last, and as they wear away, and worldly comforts begin to grow up and increase, so our love to the World comes on, and grows up again:

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but when a Man by the advantage of Afflictions digelle shis Principle into his Judgment, commonly it abides, and moderates the love of the World, notwithstanding the return of the Comforts and advantages of the World. 3. Res up thy beart in a dependence upon God's Power and All faffer ency to deliver thee from Affliction, or to Support thee under " and labour by Observation and Experience to rivet this De pendance into thy Judgment, and Choice. It is most con tain, that almost every Man, as long as he can have any thing to lay hold of belides will make that his Dependance The Sick Man will depend upon his Phylician; the Im poverished Man upon his Friends, and the like; but when there is nothing elfe to rest upon, then Men will to the Prayers, with the Mariners in the Storm; but this being but an Act of Necessity as it rifeth upon Necessity, so it is nisheth with it: When the Necessity is over, and other De pendances come to hand, we are apt to throw off our De pendance upon God. Labour therefore for an Experimental and Judicious Dependance upon God: Sometimes in Afflictions we begin to attain it; but the best way is to begin to entertain fuch a Dependance before we are driven to a and then the Necessity of our Afflictions will fasten and improve it, that it will flick with us after. 4. By thy Affalli. ons learn to value and improve thy Hope and Affir ance of Everlift. ing Life: And indeed thy Necessity now doth in a special manner drive thee to it; and it is a great End of God's fending Afflictions, that it may drive us off from the clasping of this preferit World, I and thereby carry us over to the valuation of our Eternal Condition. The Wealth is gone, and thy Honour and Reputation is funk and blafted, and thy Friends have forfaken thee, and thy Body is moulde ring to dust and rottenness, and thy Soul sits hovering upon thy Lips ready to take her flight, and all thy hold of this present life is broken and gone, so that thou hast nothing now to lodge and faften thy Hopes upon, but the Promifes of Everlasting Life, thy interest in Christ, the Hope of Ever and ing Life, and now, if ever, these things will be welcome

come to thee. God hath scattered and broken all other Confidencies; improve this Unum Magnum, this one thing necessary, that alone doth stand by thee, when all things le forfake thee, and will accompany thee in and through death it felf; and fix in thy Heart fuch a value upon this that hath been thy only Comfort, when all others for fake fice, as not to let go the valuation of it, though thy

Temporal Prosperity should return unto thee.

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Eleventhly, Wait God's leasure for thy Deliverance out of Af-Alion, and use no Unlawful Means to be delivered from it. Use no base or unworthy Compliances with the World, either by dissimulation or flattery, or violence, or falsity, to exmeate thy felf; for that will either intangle thee worse, or a least add Guilt to thy Sufferings. And above all, avoid that accursed temptation of ridding thy self from thy Trouhe by putting an End to thy own life; for thereby thou dost a once two great Evils; an Evil of extream Folly and Madto exchange a Temporal Inconvenience by running the hazard of an Eternal Milery; for the very same Impatience and Perturbation and Anxiety of Soul, that puts thee upon fuch an accurfed Resolution, goes with thee into the other World with a great Improvement of it, and makes thy Soul in its Separation infinitely more vexed and tormented than it was before in the Body; and an Evil of Rebellion against God, who hath sent thee these Afflictions, and hath made it thy Province, and thy Task, and thy Service, that he injoyns thee, to bear with Patience, and to his Honour, till he deliver thee. Thou art just like an hired Servant, who art fet on work by a most righteous Lord, and thy labour fet out to thee, and thy Reward appointed in the end of thy day, and thou wilt run away before the day be ended, whereby thou dolf not only lofe thy Wages, but art justly obnoxious to be pursued and cast into Prison for thy Disobedience and Rebellion; be contented, wait God's time with Prayers and Patience, and thou mayest be fure to find his Mercy in Moderating thy Afflictions, his Power to Support thee under them, his Goodness

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ness in his time, which is always the best time to deliver the from them, and his Bounty to reward thee for thy Patience

and obedient bearing of them.

Twelfthly, Take this for a most certain expedient robe prevented from many Afflictions, and to be delivered from them : Meddle as little with the World, and the Honour, Place. and Advantages of them, as you can; and extricate thy felf from them as much, and as foon as thou canst. Although the Divine Wildom and Providence governs the World in most infallible and unerring method, yet in the External Ad. ministration of it it seems to be full of confusion and uncertainty: When I have feen a Lottery with a goodly flow of fine Plate, and a great many persons parting with certain Money for an uncertain Lot, and though possibly one or two may gain a fair Prize, yet a Hundred for one drawing no thing but blanks, and when they have opened their Paper vexing and tormenting themselves with their Loss and Di appointment; Or, when I have feen at Christmas-time a few Apples thrown among a Room full of Boys, and one fcrambling, and another catching, forme getting nothing but a fall, or bruife, or a broken Shin, or a broken Limb and another getting it may be two or three, and those that mis, falling upon him that hath gotten, so the Company fall together by the Ears: Or, when I have feen a Match at Foot ball, one while one getting the Ball, and then another kicking up his heels and getting it from him, and then another doing the like by him. These give me a kind of Resemblance of the World, wherein, though by the help of Civil Government, there are certain Rules pur to the Game, yet they are not always kept; and when they are, yet it's not without a mixture of irremediable Deceit and Violence, though it be of a finer fort.

If now my Child should run among this Company, and in the fcuffle should receive a knock, or a fall, or a bruile, or be tumbled in the dirt, and then should come running to me, and complain of his Usage, my Answer would be to him, What made you there? What made you in fuch boito under them, his Good-

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ferous and unruly Company? If you mingle with fuch Company, you must be contented to share in the prejudice. and to take your Lot; it is the Play, if you diflike with your fuccess, come no more among them. And indeed, this is in a great measure the case of many of the true Children of God, they see fine gay things in the World, as Wealth, and Honour, and Place, and External Advantages feattered among the Children of Men, and gotten by frambling for them, and sometimes are apt to flatter themfiles into the pursuit of them, with a pretence that if they could come by their share of them, they would do more Good with them than those do that get them; or, at least, they think it as lawful, and as fit for them to have them as others; and thereupon thrust themselves into the Crowd. and scramble for them, or are, at least, cozened into affectation of them; and possibly they are rolled and tumbled into the dirt in their undertakings, and, it may be, miss of them when they have all done: But suppose they gain them, then they think they may keep them and yet keep their Conscience and Integrity and Religion too; and many times in that indeavour they lose somewhat of their Integrity, and then God visits them with some Loss or Reproach; or in case they stand to their Integrity, and will not part with it, but will make a scruple of things that others down with, then commonly they are exposed and pillaged, and lofe all that they have thus gotten, and the Evil one, and Evil Men tell them, Nay, Sir, if you come into our ground, if you will hold the World, pray be contented to hold it upon our terms, and as we do, or elfe leave it; it is part of the game. And then the Man complains of his Affliction, and his hard Usage in the World, and that he fuffers for keeping a Good Conscience, and if he would have done as the rest of the World do, it had been better with him. But Sir, what made you in that Company? What made you to be tampering with great Places and Preferments? Do not you know, that if you will be dealing and traffiquing with these kind of matters, you must take them upon those conditions

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the World doth usually afford them? Do not you know that h meddling with them, you lift your self in a manner under it. World's command, put your self into that Corporation? therefore if you are minded to hold these Temporal Advantage you must observe the Orders of your Commander, and so hazard you Conscience and Peace with God? And if you will not observe the Orders of your Commander, you must be contented to be subject a the Discipline, and Frowns, and Scorns, and Rejections of the World, for you cannot serve God and Mammon. Therefore thou wouldest prevent or avoid very many Affliction mingle as little as is possible, with the concerns of the World, especially in great Places; and if through inad. vertency of importunity thou art drawn into the scuffle and intanglements of the World, get out as foon as thou canst fafely, and fairly, and honeftly: For it is a Thousand to one, but, first or last, thou shalt otherwise hazard the Conscience, or receive some scratches and worldly prejudices. which are, in truth, rather the Iffues of thy Folly, and Inconsiderate Adventure, than true Affliction.

But for medling with Places of Magistracy Honour or Publick Imployment, I would not have it thought that it is my intention that Good Men, lawfully called, and duly qualified, should morosely or frowardly wholly reject their due call unto them. The World cannot be kept in order without Magistracy: and Good Men, if otherwise fitted for it, and duly called unto it, are likely to Administer it best for the Publick Good of Mankind: and it were an unreasonable thing for them to expect the benefits of Magistracy and Government from others, when under fuch circumstances they wilfully decline the communion of the like advantage to others: and therefore the wifest Kingdoms. States and Politicians have imposed a necessity upon Men of hos nesty and abilities to take upon them Publick Imployments; Aristot. 2. Politicorum, although he condemns Ambition after Magistracy, Ithat Men should be incouraged or permitted to stand or solicit for places Nemo enim Magistratum petet, nisi Honoris sis affectator, atque pleraque corum que bomines injufte

winte faciont, per Ambitionem & Avaritiam committunin : jet ell as Oportes enim & volentem & non volentem ad Magistratum Manere, fi dignils fit to Magistratu. That therefore which I mean, is, That Men that love their own Peace and Tranguillity should not seek great Imployments. 2. That Helicy are offered, they do, as far as confilts with modeby and duty to their Superiours and Country, decline and word them 2. That If upon such an account they are officialed to undertake them, yet they be fure that befire they undertake them, they have fufficient abilities to perform them. 4. If by the Command of the Soveraigh Power they are required to under-go them, and are able and fit for the Imployment, they do not either frowardly or ungrateful refuse them: For, 1. Herein they are but Paffive; it is an act of their Submiffion and Duty, not of their Choice. 2. Being thus called to it, if they meet with any rubs in their way, they have no reason to blame themselves, so long as they observe their Duty in the exercife thereof: The Prince that injoyned them to this Promice, is to be their support in it. 5. Readily and Chearfully to entertain a dismission from it when it pleaseth the Prince to call them from it, or when by reason of disabling occurrences they may fairly attain fuch diffinition.

III. And thus I have done with time of those principal confiderations touching our Deportment under Afflictions, now concerning the frame and temper of a Soul under our

Deliverance from them.

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1. Accept of thy deliverance with all Thank fulness to God, and Humility in thy self. Attribute it wholly to his Goodness and Mercy; Think not that thou are delivered because of thy Worth or Desert; for any one fin that ever thou committeest would detain thee everlastingly under the severest Affliction: Think not thy Affliction hath expiated thy Demerit, and that thou owest thy Deliverance to the satisfaction that is made by thy suffering; for most certainly the greatest Affliction under Heaven cannot satisfie for the least Transgression; nothing but the Blood of the Son of Hh 4.

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God can countervail the weight of the least Sin againt God: Think not that thy Deliverance is due to thy Wig Friends, or Interest; for though God be pleased to ut the intervention of Means, yet he administred that Mean and blessed that Means, and made it essectual, or otherwise it would have been but a flat and unprostable Mean As God sends Afflictions to evidence his Power, and Widdom, and Soveraignty, so he sends Deliverance to manife his Goodness and Bounty: and the Tribute that he mot justly expects for the same, is but case and reasonable: Caupon me in the day of trouble, and I will deliver thee, and the shale glorifie me, Psal. 50, 15.

2. Forget not the time of the Trouble, and the promises and in gagements that thou diasse the make. We observed in the beginning of this Discourse the difficulty of pre-apprehension of Adversity before it comes; and truly it is almost as had to think of Adversity when it is past, we please our selves with what we enjoy, and never reslect upon what is past, unless it be to heighten and advance our present enjoyments and if we do chance to think upon the serious resolutions we then entertained, we look upon them as the weak results of our Instruity, useful indeed for that time, but now and

quated and grown unfeafonable.

3. Not only call to mind thy Fromises, but call them n mind with a Resolution to observe and person them, in such exposituations as these: Alast the time was when I was unda great Afflictions, it may be of a painful and desperate sickness, and then I resolved, if God mould restore my health. I would walk more strictly with him; I would pray more frequently, and more constantly, and more ferwently than formerly; I would be more diligent to make even my Accounts with him, to make sure my Calling and Election, for which I sound the time of my Sickness was very unseasonable; I would redeem my precious Time, and value those Minutes of Life, that God skall lend me, at a dearer rate than formerly; I would neglect no opportunity of doing Good to others, or improving my Everlassing Peace; how precious then was one hour of repose and quietness, and freedom from paint

against ad bow much should I then have valued it ? and how industrious bould I then have improved it in the great concerns of my Everlating Soul? God bath now heard my Prayers, restored my Health. nut that precious Opportunity into my bands of performing my Vors and Promises, which I then made in the Sadness of my Soul, ad Shall I deal falfly in my Covenant, disappointing my God that hab delivered me ? No, I will up and be doing; I will perform I my Vows to him : nay, the sense of the Mercy and Condescenim of God to my requests shall increase my Ingagements before him; As he hash added Mercy to me, fo I will add new Obligatims to my felf of bester Obedience, and farther Duties than the sense of my Misery could suggest unto me, ar draw from me.

4. Be very watchful over thy felf, and remember thy Sariour's Counsel, Go away and Sin no more, lest a worse thing befall thee; and in a special manner recollect and call to mind those Sins that did most trouble and disquiet thee in the time of thy Advertity; renew thy Repentance for them, and take a special care to avoid Relapses into them; Remember the mischiefs they then did thee, and let them know they shall do thee no more: be most severe and

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5. Make a frequent Use of thy Deliverance as a singular Prefevative against the Power of thy Temptations and Corruptions. Deliverance carries in the very apprehension of it these two things: 1. A supposition of a former Misery or Visitation: 2. A present injoyment of a freedom from that Milery. Therefore if any Corruption or Temptation unto Sin, follicit thee, improve this confideration to this, or the like effect : I was lately under the Rack, under the Rod, under extream Want, Imprisonment, Disgrace, Losses, Sickness, Sorrows, Fears, and an imminent expectation of the worst of Evils; and though these were fore and frarp Afflictions, yet the sense of my former Sins, and the importunate restlessness of that Guilt, that was contracted from them, mere more bitter and tormenting than all the rest of my sufferings; it was that which was the sting and venom of all my Afflictions; and it hath pleased Almighty God to accept of my Humiliation, and to remove my Afflictions, and to give me Beauty

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but thi for ashes, and shall I be so very a fool as by committing of an Sin to run the hazard of another plunge, another scourge? in all probability must be much more severe than the former, he canse it would be the Isue not only of Sin, but of Presumption; as committed against the experience that I have bad of the bittened of Sin; and with what face or hope could I expect any possibility of Deliverance from a second Relapse into Misery, occasioned by Desperare a presumptuous relapse into Sin ? But suppose is mus possible, that notwithstanding my yielding to this Temptation, might escape the Vengeance, yet can I be so false, so ungrated to that God, that bath delivered me from my Sufferings and from my Fears, as to recompence his Love and Mercy, and Goodness with a presumptuous Apostacy from him? Shall I thus require in Mercy, and Goodness, that he ard me in my Anguish and Same of Soul, in my Extremity and Mifery, and fo heard me that he bath delivered me out of all my Troubles and Miseries? Certainly if either common Prudence, or common Ingenuity be let in a Man, the sense of a former Calamity, and the sense of fo great a Mercy, will make a Man abhor the least submitted on to that Temptation that may at once hazard the cons nuance of his present Comfort, and cannot be entertained without the Presumptuous Rejection of him, that thus merch fully fent Deliverance.

6. Let the remembrance of thy Milery, and thy prefer Mercy make thee most jealously and passionately careful to keep thy Interest, and (if it be not too bold a word) thy Friendship with God. Remember he was thy support in thy Afficient and he was thy Deliverer out of thy Affliction : let Gratitude bind thee to it, as he was thy Benefactor; and let Prudence bind thee to it, thou knowest not how soon thou mayft have the fame necessity again, and where can't thou find fuch a friend? The truth is, when we are in extremity, and, have no whither elfe to fly, O then we run to God, and we pray unto him, and promise him fair: but when once our turn is served, and we have gotten our ends, and think our selves out of Gunshot, we are like Mariners after a Storm, and God hears no more of us: but this is, as extream Ingratitude, so, extream Folly. Oh teep thy God thy Friend! for most certain it is, thou will have occasion to use him again, and thou knowest not how some keep thing interest in bim, and estrange not thy self from him in thy Recovery, whom thou canst not be with-

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7. As I would have thee recollect what were the things in thy life past, that most troubled thee in thy Affliction. that to thou may'ft avoid them; fo think what chings or mallices, or expense of time in thy life past was most Accepta-He and Comfortable to thee in thy Affliction, that to thou may'ft matife them after thy restitution. Consider, whether in by Affliction thou didst remember thy past Recreations, Merriments, thy Featlings, thy Luft, thy Honours by Greatness, with any Comfort or Contentment, or whether the remembrance of the Hours thou hast formerly bent in Prayer, Reading the Scriptures, Hearing Sermons, Relieving the Poor, Viliting the Sick, Relieving the Oppreffed, Harbouring the Perfecuted Members of Christ, gave thee more contentment. And I dare appeal to any Man's Experience under Heaven, that when the former fort of Transactions of our Lives were either extreamly bitter, or at best very inlipid, to his remembrance, yet the remembrance of these of the latter fort were most Comfortable and Contenting. Thou art now recovered, it is me, but as fure as thou shalt die, so fure thou shalt pass through new Afflictions, though it may not be of the same kind, yet of some kind: let it be thy care, after God hath thus delivered thee from thy former Affliction, to lay up a flock of Good Works against another Evil Day; such Cordials will lie warm at thy Heart, even when the cold pangs of Death it felf shall be ready to invade feize upon it, and the Comfort of them shall pass into the other World with thee.

8. Though the Portion of thy Life, before thy Affliction, and under it, were very well spent; yet remember, that the Mercy of God, in thy Deliverance, doth call up-

on thee for a fareher degree of Goodness and Perfection the thou hadit before: It calls for more Humility, and nor Thankfulness, and more Heavenly-Mindedness, and more Charity, and more Devotion, and more Self-denial, and more San Sity, and more Jealousie for the Honour of God For, 1. On God's part, Thou hadft more Ingagement and Obligations put upon thee than before: Every in crease of Mercy calls for an increase of Duty. 2.0 thy own part, thy Experiences are greater; thou las pall through the School of Afflictions, and that is a feating wherein God opens the Ear to Discipline; the Rod has a Voice, and a Leffon to Teach; and thou half pal through the Experience of God's Goodness, Tendens and Faithfulness in thy Deliverance, and that tutors the to more Dependence upon him, Thankfulness to him, and Love of him and thele Affections carry out the Hen to Duty and Obedience:

9. Beware that after Deliverance from Afflictions, the how fecure: think not with Agag, Surely the bitterness of Death is pest; that now thou halt escaped this brunt, all fase, and the danger past; still be Watchful, and shall upon thy Guard. I. Thou halt Sins and Corruption within thee, that if thou art not watchful, may surprite, and raise new storms. 2. Thou halt watchful and vigilant Enemies without thee, Evil Men, and Evil Angels that envy thee the more, because thou hast escaped. 3. Is long as thou livest in the World, thy condition is uncertain, and unstable in Externals; and, though one Wave to past, another may follow: And, if there were nothing else to make thee Watchful, yet be sure the hour of Sidness, and the hour of Death will overtake thee, and that is an hour of Affliction, which thou must always prepare

for, least it take thee unawares.

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### Prayer and Thanksgiving.

TE that freely Submits not to the Divine Disposition and Providence, gains nothing by his Contumacy; for submit he must, whether he will or no. But he gains this Lofs and Disadvantage thereby, that those Providences, that are not according to his defire, gall him more by the Unquietness and Impatience of his Mind under them.

He that with an entire freeness of Soul submits to the Diome Providences, gains thereby these Advantages; namely, r. That certainly, such a resolved willing submission, never makes the Providences the more harfh, or fevere. 2. That commonly they are even in themselves more gende and easie, because the Man needs not a severity to bring him to a right temper of Mind; namely, due fubjection to the Divine Will. 3. But be the Providences never fo harsh and hard, they sit more easie upon a quier, patient, religning Soul.

A Man never lofeth by Prayer; for, if the thing be grantit makes the Bleffing both the sweeter and the safer, being the humble Victory and Acquest of his Prayer: and it makes the Man the Better, the more Thankful; for he looks upon it as a Gift, and not a Chance; the more Dependent upon God, and the readier upon all occasions to call upon him, who honoured the Prayer of his Servant with a Conceffion.

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And if it be Denied, yet he loseth not; for, it may be the thing he Asketh, might have done him harm, and been his prejudice. Again, though he be not gratified a the thing he desired, a Thousand to one but he is gratified with what was fitter or better; But, if not, yet as Man receives infallibly this Benefit by being Denied, the he is made the Better, the more Humble and Patient, and to be content, that Almighty God should be Master of he own Bounty, and not to be commanded by our Prayer Or, at healt, it discovers unto him the Distemper of he Heart; if he be not contented to be denied, his Heart was Proud, and his Prayers Hypocritical: he seemed to Pray but indeed meant to Command, not to Pray for what he desired, which makes him thus Impatient of a denial.

Sense of Misery, Want, or Danger, when we find no other means of Remedy, or Prevention, doth carry us to Prop. and Invocation upon God. The Sailors did this in the Storm. But commonly, though Deliverance follows even upon our very Prayers, we rarely, with that seriousness and Intention of Mind, return unto God the Praise and Acknow. ledgment of his Goodness. Of the Ten Lepers the were cleanfed we read only of One that returned Thanks for the Benefit; and commonly we either forget the Benefit, and our Benefactor, when our turn is served; and are content to attribute our Deliverance to Chance, to Mean or to any thing rather than to the Goodness of God. And the Reasons may be these. I. The Pride and Naughtines of our Hearts, that are unwilling to own our Dependence upon God, when we think we frand not in need of him. 2. Necessity, and Fear, and the incumbent sense of Evil, are more pressing and urgent; and, by a kind of force, oftentimes drive us to Pray, when we cannot probably find help elsewhere; but when the Necessity and Fear, and Incumbence of Evil is removed, it is only a true Judgment, and the Grateful Temper of our Hearts, that do engage us to render Thanks for the Mercy received, which is ordinarily more flat, and less active, than Evils felt or feared. Natural may L

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Vaniral Necessity prompts a Man to Prayer oftentimes, but it Sincerity, and a Right Temper of the Soul that prompts are to Gratitude and Thankfulness.

He, that in his Necessity Prays for Help, and obtains it is Prayers were the Fruit barely of his Exigence, is selden Thankful; and, if he be not Thankful, it is an Evidence, that his Prayers did not move from a Heart sincere, and truely Principled with a Dependance upon God, and a Habit of Dutifulness to him. But if he be Thankful in the Mercy Received, it is an Evidence, that not onely his Gratitude, but his Prayers sprang from the same Principle, namely, a Good and sincere Heart, Principled with the same Habit of Grace, Piety, Dependance upon God, and Obedience to him,

There is an admirable Oeconomy of the Divine Goodness and Main, to bring his Creature Man both to his Duty and Happing; many times he invites us to come to him by Perswater, and Monitions, and secret Motions, and when we neglet that Voice, he oftentimes sends upon us Troubles, and affictions, and Dangers: and this he doth by a kind of Monitore, to make us flie to him, by Prayer, for help and reighand deliverance.

and it feldom milleth its effect, if there be but any Wifdom, or the Common Instinct implanted generally in the Humane Nature. When we know not which way to turn, we then slie to God, because all o-

the ways are most commonly obstructed 2 Chron. 20. 12.

lett open to an escape: In their Affliction Hose 3, 15, they will seek me early. Almighty God

deals by us, as a wife Artist, that hath a purpose to turn a Stream towards some designed place, stops all other egrefished that which his design; Or, as a Father, that is minded to bring an Extravagant Son to his Duty and Dependance, obstructs all Supplies, but such as may be had from himself. So oftentimes God Almighty doth so medicate his Afflictions, that all ways of relief are obstruct-

ed, but fuch as may lead a Man to him. It is true, may times in fuch cases we will be shifting and trying are Avenue to get out at; but, when we find every passible deed up with Thorns, but that onely which lead him, our Stomachs come down, and we are glad to be relief in that way, where we find onely it can be had. It gones his Mariners, in the Storm, we try all Experimental Artifices to save our selves, throw out our Anchor take down the Sails, ply the Pump, throw over the Good to lighten the Vessel; and when all will not do, then begin to call upon God, Lord, save us, we perish.

But yet the Method of the Divine Goodness fellow not here, but brings us a step forward : He is often a ciously pleased to grant the Deliverance we pray for let us fee that we call not upon his Name in vain, and incourage us to depend upon him to draw near unto in to make him our Confidence as well as our Fear: he though sometimes he defers our Deliverance, yet he de it, partly to give unto our felves an Experiment of a own Sincerity and Patience, partly to discipline and turn us to Constancy and Patient waiting upon him; pardy carry us on to more Importunity and Continuance Prayer; and by this means our Souls are made the bear by drawing nearer and nearer to him, that is the For tain of Light and Goodness; for, the Repetition of Proers rectifies the Soul, brings it nearer to God, lays me hold upon his Strength and Goodness, as the linking Man draws himself nearer to the shore by the repeated laying hold upon that Cord, that is from thence thrown out a fave him.

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Neither doth he rest here; for, the Deliverance he sense is not barely sent to deliver us from the Affliction or Danger, nor barely to gratise our Prayers, but to bring us nearer to God, and to make us active Instruments tages Glory to that God, that hathlius delivered us; whereby a once we are drawn nearer to the Fountain of our Happiness, and Almighty God receives and attains the great end

his Goodness, in the active Glory and Gratitude that he from his Creature And this is attained, do that the

By a kind of Natural Inflinct, Ingentity, and Im-Tendency, as I may call it, of a Good Nature; Rudiments of Humanity, he is carried out to Thank-Gratitude, and an endeavour of Complacency to that is his Benefactor; which, as it is the most ratioconsequence imaginable, so it is a Principle so riveted the very Constitution of Humanity it self, that even shout any antecedent ratiocination, or rational Discourse, doth presently, and at first view, and antecedently, anor any rational discourse of the Mind. We are Grateand fludy to be complacent to him that doth us good, mout any using of Topicks or Arguments, by a kind of

Natural Instinct or Sympathy.

ELK MAR

2. By a kind of Stipulation, or Bargain made by Alwhity God with his poor Creature, to have this Tribute Gratitude and Benevolent Affection from his Creature, a the Tribute and Return of his Goodness and Benefience, Pfal. 50. 15. Call upon me in the day of trouble, and I oil deliver thee, and thou shalt glorifie me. And this Retribution, as it is most admirably Con-gerious and Con-namal to the right constitution of the Humane Nature, so is the most Reasonable, and the most Noble, and the most Easie, and the most Beneficial Retribution in the World to him that makes it. For first, Whereas the Creature in his Prayer feeks, and in the returns thereof, were formething from God, in his Gratitude and Glorifianon of God he performs that, which his Maker graciously accepts, as a return made to him from his Creature. Semady, By this means he attains the Two great Ends of hi Being ; namely, the Glorifying of God, and the Improveof be own Felicity; for Gratitude and Thankfulness mes the Soul to a nearer approach to God, if it be polthin his very Prayers doe; because it is the great motion of Love and Beneficence in the Soul unto God setts and not lay, we want d any thing,

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that can be 5 and the nearer the Soul is moved unto the nearer it is joyned to its Life, its Perfection, its pines, the more it participates of the Love, the Con nels, the Influence, the Communication of the Din Goodness, the largest of whemile to member

Contrade, and an endeavour of Complacency to

yery Confination of Humanity it less, that even

# Hour any an ecedent rationing on rational Discounty data preferrly, and at first view, and antecedently, and

Stroud MA or Pargain made by Al-

with as it is molt. admivXD LAQ verious and Contra

What Shall I render unto the Lord for a his Benefits somards me? Hon

HERE are Two great Ducies that we owe to God, which are never out of feafon; h fuch as we have continual occation and neer ty to use whilest we live; namely, Prayer and Than

Prajer is always feafonable in this life, because we con stand in need of it; we always want something, and has always occasion to fear fomething ; although we con be supposed in such a state of Happiness in this World, the he could not fay, we wanted any thing, yet we have cause

in Pray for the continuance of the Happiness we enjoy, which is not so fixed and stable, but that it may leave us: find in my prosperity, I shall never be moved: Thou biddess face, and I was troubled. We are never out of the much of the Divine Providence, either to Relieve or Affill us; and therefore we are under a continual Necessity of Prayer, either, to Relieve and Supply us, at least, to

preferve and uphold us.

Thinkgiving is likewise always seasonable, because we are never without something that we receive from the Divine Goodness, that deserves and requires our Thankfulness. It may be we want Wealth; yet, Have we not Health? If we want both, yet, Have we not Life? if we want Temporal Blessings, yet, Have we not Eternal Everlassing Bessings? If we have any thing that is comfortable to, or movement for us, we have it from the Goodness and Boung of God. And though we have not all we would, yet we have what we deserve not, and what we prize and value; and therefore while we have any thing, we have consistent of Thanksgiving to our great Benefactor.

But yet it seems, though both those Duties be highly the and necessary, yet Thanksgiving bath a kind of presetions even above Prayer it self, in these Considerations especi-

ally.

i. The Duty of Thanksgiving seems to be a more Perment Duty, even than Prayer it self, and of a greater extent and durableness. The Blessed Angels, and the Saints that are, or shall be settled and fixed in a state of sull and unchangeableness Happiness, that enjoy whatsoever they can desire, and therefore have no reason to Pray for more, because they cannot enjoy more than they do; yet have an Everlasting occasion of Thanksgiving for that Happiness they everlastingly enjoy: And as this is their Everlasting occasion, so it is and shall be their Everlasting business unto all Eternity. To Praise and Gloritie God. And as the Beams of the Divine Goodness shall everlastingly shine upon them, so there will be an Everlasting Resection, as it

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were, of the same Goodness in the necessary and uncessar

returns of Praise and Thanksgiving by them.

2. The Duty of Thanksgiving seems to be a Duty a more noble Nature, than even Prayer it felf, because it fivers more oppositely and closely the noblest end in the Work namely, the Glory of God, which certainly is a more un mate and noble End, than even the very good of the Cre ture. It is true, Almighty God receives no accession to Happiness and Perfection by all the Honour and Praise and Thanksgiving that all the Creatures in the World can pur him, yet the Glory of his Majesty is the chief ultimate in why he made all things, Rev. 4. 11. Thou are worth a receive Glory, and Honour, and Power; for thou hast Created things, and for thy Pleasure they were and are Created. It's true, the proximate immediate reason of the Creation of all things, was, that the Redundant Goodness of Almighi God might be communicated unto Being, derived fromhin by Creation: But the ultimate and more universal End was, that by this Communication of the Divine Goodney unto something without himself, the Glory, and Honour, and Praise thereof might return unto himself, who one can be the adequate End of himself of all he doth. Thank giving therefore and Praise answers the greatest and mot noble End in the World: If I want, and Pray for what I want, my immediate End therein is my own Good, and yet that End is too narrow, If I propound not to my felf to Praise and Glorifie the Bounty of that God which answers my Prayer.

3. Again, whereas all the Irrational and Inanimate Creatures in the World do passively praise Almighty Gol, in that they bear every one of them the Inscription of his Wisdom, Goodness, Power. The Reasonable and Intellegal Natures of Men and Angels have that noble Advance, that they can and may Assively and Intentionally Glorise and Praise the Goodness of God: and it is indeed the noblet Harmony that they can make, when they summon all their Understanding, Will, Assections, all that is within them,

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Praise that God, to whom they owe their being and benefits: And the Wife and Glorious God doth therefore Communicate the Senfible, Experimental, Eminent Influmes of his Mercy, Goodness and Bounty unto the Reaimable and Intellectual Natures of Men and Angels, that they might touch and strike upon those noble strings of the Heart and Mind and Affections, that they may theremon return the Harmony of Thanksgiving, and Praise to the great Lord of the World: And furely the nature of Man, in it's true state and temper, is as naturally and dedually, moved to the returning of Thanksgiving to God for Mercies received, as a well tuned Lute, or other Infrument, doth give an Harmonious found upon the muches of a skilful Artift. And most certainly that nature firangely out of Tune and Order, that upon Mercies received makes not a sweet return of Thanksgiving and Praise. This therefore, as it is the noblest, so it is the most natural production of the Reasonable Nature, the fullest of Congruity to right disposition of its Faculties.

Almighty God sends upon the Children of Men Benelits, Blessings, Deliverance, Favours: And the fruit that
hedoth (and that most justly) expect, is a Crop of Praise,
Glory, Honour and Thanksgiving, Call upon me in the day
of Touble, and I will Deliver thee, and thou shale Glorisse me.
And it is a barren, degenerate, stupid Heart, that yields
not such fruit of such a Semination. So that Praise, and
Thanksgiving is Con-natural to our very Faculties, the
mibute that the Rational Nature, naturally pays to the
Divine Being, as his Benefactor, the very Fruit that the
great Lord of the Harvest expects for all his Goodness and

Mefcy.

4. The Fouth is, Thanksgiving is the very End of prayer; and as the End is more noble than the means conducible to the End, so therefore is the Duty, the buliness of Thanksgiving in it self, though equally necessary, yet more no-

whereas in traver we receive from burn, in I hand giving

I want fomething that I would desire Almighty Godgive me, and I therefore Pray; my Merciful Lord grame my desire, and gives me what I Pray for, and then fore gives it, and gives it upon my Prayer to him, in therefore his Mercy and Goodness may be more Evice unto me, and that thereupon I may Praise, and Glorie and give Thanks unto him.

And if with the Nine Lepers in the Gospel, I receive the Benefit I ask, and do not with the Tenth give Glor to God for the Benefit I receive, I disappoint both in Giver, for what he designed in the Gift, and disappoint my very Prayers in that which is their just and proper

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And hence it is, that our Blessed Lord in that absolue form of Prayer, which he hath taught us, promiset he first and greatest Petition of the Hallowing or Glorifying of the Name of God, and the first, the great, the regular Petition, that is, to influence all the rest that follow, especially those that are for the supplies of our own wants.

5. Whereas in Prayer we ask that we may receive from God, Almighty God hath been pleased to Honour and Dignifie our Duty of Thankfgiving, with so much condescension of his Majesty, that he receives, or at least interpren it as a Receipt from his poor Creature. It is true, our Praile add nothing to his Perfection and felf-fufficiency; Nay our very Thanksgiving and Praise is but a gift that he gives to himself; He gives us a Being that may be Capable to Praise him, gives us Hearts and Affections that may be willing to Praise him, gives us Grace that may enable us to Praise him, gives us Benefits that may Excite us to Praise him, gives us Directions how to Praise him, gives us Laws, Commands, Promises, Enqouragements, to Praise him: So that in truth our very Thanksgivings and Prailes to him are but his own work, and yet fuch is his Goodness, that he takes and accepts and Rewards our Praises and Thankfgivings, as if they were our own Actions. And whereas in Prayer we receive from him, in Thankfgiving

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pleased to far to Honour this Duty, as if he received that from us, and accordingly accepts and rewards it.

## MEDITATIONS

UPON THE

# Lord's Praper.

The second of MATTHEW VI 9- Loo of the lather

After this manner therefore pray ye, Our Father, &C.

Y the Sin of Adam, and the Corruption and Obliquity that thereupon entred into the humane nature, Mankind had contracted a chree-fold Mischief. 1. Guilt, that needed an expiation; A. Mindief, that needed an Illumination; 3. Perurifeness and Ribdium, that needed Power and Victory to Subdue it. In the Juness of time God fene his San into the World with healing for all these Diseases.

He fent his Son to be our Sacrifice and our Priest: and not only so in his own Person, but by derivation unto those that believe on him, he hath imprinted upon them and communicated unto them a participation of his own office, and hath made them Kings and Priests.

1. By making an Atonement for them with his Father li 4. whereby

whereby they are accepted; John 16. 26, 27, 1 for unto you I will pray the Father for soul for the Father sould leveth you; not to exclude the Continuance and Efficacy of his Intercession, but to intimate the fulness of our Reconciliation, that having made us of his houshold, Epoc. 2. 19. We may have access to the Master and Father of the Family, Epocs. 2. 18. for through him we have access and warm, and fit our Spirits to come into his presence; for through him we have access by one Spirit, Epocs. 2. 18 teaching what to ask, and enabling us to ask, as we should Rom. 8.26. For we know not what we should pray for as we wish.

2. As he made him a Sacrifice for our Guilt, so he knim to be a Light for our darkness, John 1. 5. the World was all in darkness and Error; the most Exact Sublimate Wits inscribed their Altar, To the Unknown God. They were ignorant of things to be known, and of things to be done. The Son of God that came out of the Bosom of his Father, and knew all his Mind, received a Commission from him to instruct Mankind in the way to Life. Job. 17. 8. I have given unso them the Words which thou gavest me. Joh. 3. 34. He whom God hath sent speaketh the Words of God. Matth. 11. 27. No man knoweth the will of the Father save the Son, and bim to whom the Son revealeth it.

with Power to conquer us: Thy people skall be willing in the day of thy power is and to conquer for us Death and Hell.

The Business that we are to consider respecteth principally the first and second part of his Mediation, viz In bringing the Will and Mind of God to us, to teach us what to ask, which concerns his Prophetical Office: And again, shaving formed desires in us according to that Will of God, to present them unto his Father, which concerns his Priestly Office:

ples said unto him, Lord, teach us ra pray. And he said, When ye pray, Jay, &c. In general we may learn,

I. That

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That Christ doth not exclude other Prayers: The inmotion of this excludes not all other Prayers: Our Semour himself, and those that were acquainted with his
Mind and Practice, used variety of Prayers, according to
the several Occasions, differing from this form, and therelose the Apostle commands, Ephes. 6. 18. Praying always
with all Prayers and Supplications. Prayers formed for every
occasion. And that Spirit, that maketh intercession for us
with greats that cannot be uttered, is not confined to
any particular form, not to vary from it.

2. Though thou are not restrained to this form only, yet in all thy Prayers pray after this mamer. There is somewhat in this Prayer that must be ingredient to all thy

Pravers.

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i. Be fure thou hast a Commission, a Promise, for what thou prayest; defire those things shat are warrantable by the Will of God revealed in his Word, Christ was acquainted with the Mind of God, and gives us a Pattern to ask those things which are warrantable. Ask for thy

Good, but ask not for thy Luft, Fames 4 2.

2. Though the things thou askell be warrantable and agreeable to the revealed Will of God, yet in the particulation of the delires refer thy self and submit unto the will of God: because thou art not wise enough to know what is set for thee in particular, Especially in the measure, time, and manner of the thing thou askell. The Son of God hath taught us to pray for the fulfilling of the Will of God before the supply of our own Wants; and in his own Prayer in the Garden, Matth. 26. Nevertheless not as I mill but as show wife. Whatsoever thou desirest, yet confine not God. Thou shalt be sure thy Prayer shall not lose his fruit, though the thing desired seem not to be granted. The Cup did not pass from our Sayiour, though he asked it, Matth. 26. 39. Yet be was heard in that he feared, Heb. 7.

3. As much as thou can't lee thy Prayer be a regionable foreign, a work of thy Spirit and Understanding, 1 Cor. 14.
15. not only of thy Lips and Tongue: for thou haft to

do with the God of the Spirits of all fleth, that will be worthipped in Spirit and in Truth. Pray with the Linthament that thou mayed by that means fix the Mind the better to the work; but let the words be the production of the Sod Let the Heart pray as well as the Tongue. And this was one of the Reasons of our Saviour's Inditing this Prayer in this Thort and pithy Form, to condemn the vanity of the Gentiles, who had confidence in their valit repetitions of words, without the Intention and application of the hear, Matth. 6.8.

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. Here we see Christ, the Wisdom of the Father, de livers out a Form of Prayer, framed with a great deal of Wildom, containing very much matter in a few words: Learn that, though thou art not to put confidence in fuded Devotions, nor to make thy Prayers the work of the Invention or Wit, but of thy Heart and Soul, yet let the Reverence and Awe thou bearest to him, before whom Thou comest in thy Prayers, the seriousness of the business about which thou goelt, put thee in mind to Prepare the Self and thy Soul, and to turn it by thele Confiderations to m humble frame of Spirit; to'a fore-caffing of thy defires; to an humble approach to the presence of God; to all befeen ing Reverence both in thy words and gefture. The Hear, it is true, should be in a continual frame of Prayer, and almost every Occurrence of our Life requires a lifting up of the Heart to God in Player, or in Thanksgiving; which cannot be fo ordered with preparation; but folema Prayer, though in private, requires a just preparation of the Heart, and a performance of it with the whole conribution of the whole Soul, and strength, and understanding, and affection.

3. Though thou art not bound to use no other Form, yer use this frequently, upon these Considerations:

formewhat of Command of thy Lord and Moffer. There is formewhat of Command in these words. He, that commands to pray after this manner, meant not that this Prayer should be forgotten. That which was made a pattern

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many only to be looked upon, and not to be used. Thou may all use other Prayers to give scope to thy Spirit, but conclude with this.

2. It is a great means of strengthning the Heart in Prayer. When I shall consider I am now using that very Prayer which the Son of God, when he was in the flesh, at the request of his Disciples, gave unto them, not only as a nile and pattern, but as a frame, When ye pray, fay, &c. all the great God my Father, and it is no presumption in me fo to do; the Eternal Son of God, that knew all his Father's mind, commanded me to call him fo, and to come before him as my Father. I am begging for the convenincies of my Life, for the pardon of my Sins, for my prelevation in and from temptation. Had they not been things that I might hope to be granted, the Son of God would never have taught me to ask them. "O Lord, it is true, I can fee nothing in my felf why I should expect that thou shouldst hear me; my Sins are renewed every day, and I begged pardon but yesterday, and I have finned against thee the same Sin this day: But yet thy Son, that knows all thy Will, that would never have put me to beg that which were unfit for me to sk, or thee to grant, he it is that taught me to beg my daily bread of thee, and as often in the same Prayer to beg thy forgiveness: I will not learn hereby to presume in offending, but yet I will learn to be confident in thy Mercy.

3. It is a Comprehensive Prayer, and therefore fit to be supplemental unto thine own Prayers. Thy present wants or sears or desires carry thy Spirit in thy own Prayers eagers and vehemently in pursuit of those thy wants, fears, ordesires; because they are things presently incumbent upon the, and in thy view; and by that means thou dost many times in thy Prayers overshoot many matters, that are of more concernment, it may be, for thee to ask; as the Glo-

Glory of God, thy preservation from future inconvenient cies, that are not yet in thy view; and this Prayer gathen up thy Omiffions, calls home thy Spirit unto that frame and temper of Heart that is fit, viz. Submission to the Will and Glory of God, in the First Petition of this Praye, furnisheth, in a short Compendium, to Pray over that which thou halt before Asked, and to pray for that which before thou half omitted.

A. As it is a Comprehenfive Prayer , and contains much fo it is a Compendious Prayer, and contains much in little The Wife and Merciful God knows the frailty of our Nature, and therefore hath fitted us, according to our marrowness, with abridgment; he knows the shortness of our Memory, and therefore he gave his Will, under the Old Law, in Ten Words. Christ, he gave us another abride. ment of that abridgment, Love God and thy Neighbour. God also knows the weakness of our Spirits, and therefore he gives us a flort Prayer, that in the using of it our Spins may bear up, and the Fire last till the Prayer ended. It is true, when we have a continuing fense of Evil felt, or feared upon us, our Spirits are able to hold out a Prayer long in warmth and heat: But when the matters of our delires are not fo apparent to our fense, our Spirits are an to grow cold before we come at the end of it. Here's Thort Prayer, furnish'd in all things fit to be asked, and fuch as thy Spirit may go along with to the end, without being tired. It is true, that a Man shall usually find more intention of Spirit in his own Prayers, than in this. Bless God that thou hast this intention of Spirit in thy own Prayers, and neglect them not, but pray for pardon that thou wantelt it in this, and ftrive to amend it.

Now, the great Chuse of the unproficable Use even of this Prayer and divers other Ordinances grows from this, That people use them without a diffinct and deep confideration of the things contained in them. The Sun in the Firms ment is the greatest Wonder in the World, and of infinite more confideration than the appearance of a new Star or

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Comet : But the commonnels of the Sun makes Mankind over that without any observation, and yet look upthus it is with this and other Prayers: This Prayer ing taken up and learnt with our Speech, we swallow wholesale, and never weigh it, or consider it; but other Prayers of our own or others, whilst they are new to us we use more attentively, and it may be more profitably. It hould therefore be our care to rub out the Corn out of his Ear; to examine and Confider this excellent Prayer filinctly, that to in the use of it, a full understanding and fection may go along with it; without which it is no Prayer: for , in Prayer, we have to do with the God of the Spirits of all flesh, that judgeth not, neither regardth the bare repetition of words, the thing condemned by our Saviour when he commanded this Prayer. But by the uniting our Souls and Spirits to him, our Words are not fo much our Prayers as the Confequence and Signs of our Prayers.

The known Division of this Prayer, is, First, the Preamble.

Secondly, the Requests. Thirdly, the Conclusion. 1. The Preamble , Our Father which art in Heaven. The general Duty we learn from it is this, That we come not fuddenly and unfeemly in our Requests to him, but, as much as may be, to prepare our Souls, with fitting apprehensions and affections, before we come to ask of him; with apprehensions of his goodness, that may draw us to him in that he is our Father; and with apprehensions of his Greatness, that may make us consider our distance, and come before him with Reverence in that he is in Heaven, Eccles. 5. 2. Be not rash with thy Mouth, and let not thine heart be hasty to utter any thing before God; for God is in Heaven, and thou upon Earth, therefore let thy words be few. God is in Heaven, and thou upon Earth : it teacheth thee thy distance, and it is fit thou should'st throughly digest that apprehension before thou ask, that thy asking may be with Reverence. External Reverence, of it felf, is inconsidera-

ble, but as it is the figure of that internal Reverence that in the Soul. Where the External Reverence is walk the internal, it is base and odious Hypocrifie, a dead and despiled performance, a Picture of Piery withour is But the internal Reverence of the Mind cannot be with out an external expression of it. The Forms or Nature that God hath put into every creature, are those which thape their external figure, in some proportion answeral to their internal Form. And it is as impossible for an hear femble of the Majesty, Glory, Greatness and Power of God, to come before him either with a petulant, fawer, prefumptuous or unfeemly carriage, as it is for the Form of a Lamb or a Child to render it felf either in the shape of Lion, or a Wolf. Again, God is in Heaven, and thou upon Earth: As thou hast a business to do to prepare thy heart with sense of thy distance, that thy desires may be with a fuitable humility when thou Prayeft, so thou half need of preparation, to bring up thy heart out of that Earth, wherein thou art, unto Heaven, to defecate that Earthly heart of thine, that it may be fit to come into the presence of the God of Heaven. When God beholds the highest things in nature, the Heavens, he humbles himself, he descends below his own Excellency, Pfal. 113. 6. And if thou art a Suitor to this great King, it is fit thou shouldeff come unto the Throne of his Majesty, and not expect that he should come to thy Cottage to be importuned, tho yet he doth this also in his great Mercy and Condescension; yet it is not fit for thee to expect it : Again, thy life. ing up of thy heart to him is thy Advantage; the nearer thou drawest to his Glory and Presence, so it is to be with an humble and clean heart, the more thou wilt partake of his Bounty and Goodness; the fitter thy heart will be to have Communion with him. The Holy and Glorious Angels and Souls departed, partake more of his fulness and perfection than Man doth, because by the purity of their mature they bave a nearer approach to the Fountain of Good than Man hath; and the nearer or farther off the Spirit

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of a Man comes, or keeps off from God, the more he of his Goodness he participates Now in this Act Prayer we endeavour to lay hold of his Goodness and miles. Necessary it is therefore we bring our hearts. preparation, as near to him as we can. I. That we be near unto him; and in this nearness confilts an ailmage of Communion with him. 2. That we may be the him; and that likeness is every day increased by our olding of him, whereby we are in some measure tranare into the fame Glory. 3. That we may be in our roper place. God harh communicated his goodness to all nes, according to their leveral degrees of perfection in mole flations, wherein his own Great and familie Wildom placed them, and the place of Man was nearer to God By Nature, than he can now arrive unto in this Life in his own Person, ( though we have a High-Priest that comismally bears our Names before our Father, ) And certain-It if it be at any time feafonable for a Man to wind up he heart in the greatest nearness to God, that he can do. is, when he comes before him in Prailes for the things he hath, and Petitions for the things he wants. Learn therefore in general to bring up thy heart as near as thou and to the great God, in preparation and meditation, before thou offer it thy Prayer, that thy Sacrifice may be mingled with a true Fire, and thy Soul may be railed up with the due confideration of what thou are about, and the thou art to deal withal.

## Touching the Particulars in this Preamble.

Our Facher. Two things are herein confiderable: 1. How God is faid to be our Father: 2. What Frame or Tenper of heart and spirit this bleffed relation and conception of him, as a Father, ought to raile in us, especially when we come before him in Prayer.

As to the First, God hath the Appellation or Relati-

on of a Father principally in these respects.

1. By Creasion. Thus he is the Father of all things But in as much as Paternity and Filiation are relations persons not of bare subliftency, properly, therefore in the respect, he is called Father in relation to Angels and Men to Men Ifa. 64. 8. But now, O Lord, thou art our Father, are the Clay, and thou pur Potter. Mal. 2. 10. Have not all on Father ? Hath not one God created us ? Luk. 3. 38. Which me she Son of Adam; which was the Son of God. And as to Men, fo in a more near relation to the Souls of Men, and the bleffed Angels, who participate more immediately of his Image and Perfection. Jam. 1. 17. The Father of Light, Heb. 12. 9. The Father of Spirits. Zech. 12. 2. The Father mer of Spiries. Job 38.7. And all the Sons of God shouted for 10% box

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2. By special susception, or undertaking, either without an intervenient Contract: thus be is pleafed to own a mor special Paternity towards those that have most need of him Pfal 65, 5. A Father to the Fatherless or by an interven ent Contract: thus he was a Father in a more near Rela tion to the Jewish People, who as a Child is called by the Name of his Father so they did as it were bear his Name Jer. 14. 9. We are called by thy Name, leave us not. I 62. 16. Doubeles thou are our Father shough Abraham bea. norant of us; and accordingly he evidenced himself toward them in all the care and tenderness of a Father, Deut 22. 11. As an Eagle fluttereth over her Toung, &c. Hof 11

I. When Israel was a Child I loved him, and called my Son out of Egypt. But these Relations are you

too large and spacious.

I. By

3. By Adoption in Christ. Which Relation is thus wrought, by-an Eternal Stipulation between the Father and the Son; the Son was to take upon him our Nature by a supernatural Conception, and to stand as a publick Person and Mediator between the Father and lapled Man, and appointed the as many as should by true Faith lay hold on him, there should be a kind of Union wrought between Christ and that Believer, and in that Union the Father looks upon all that ning Cs d

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which was in the Believer as imputed to Christ, and d that which was in Christ, as imputed to the Believer the there Sin and Guilt in the Believer? it is laid on Christ. he bears all Iniquities, Ifa 3 26. Is there Righteonfiels Christ ? the Believer bath that Righteousness, The Right file which is of God by Faith. Is Christ the First born God? Pfal. 89. 25, 26. Though we cannot partake his Primogeniture, yet we partake of his Sonship. bin 1. 12. As man as received him, to them he gave power precome the Sons of God. John 201 17. I ascend unto my Pater, and to your Bather, to my God, and to your God. Gd 4. 5. That we might receive the Adoption of Sons. And where of this Union we partake of the inheritance of Sons, Joyne-Heirs with Christ, Gal 4 7. Of the Spirit of Sons, Gal. 4. 6. And because ye are Sons, God hash fent forth Spirit of his Son into your hearts, &cl And by virtue of Filiation we have the Privileges of Sons; Acces with hit into the Farber, Ephel 2019 Care and tenderhels dour Father over us, Matth. 6. 22. For your Heavenly Fathe knowesh that he have need of all these things: Audience. from him, John 16. 26. At that day se shall dik in my Name Scc. For the Father himfelf leveth you. Now this Artdicion and Relation of a Father in the first Entrance ino Prayers carries up our hearts unto these Considerations

due of a love left within the compails of the That we should by all means labour to be in this remon to God, viz. that he should be our Father; for white do we call him to unless he be to to us? and that we should not be contented barely with the Relation unto him as we are Men; for fo were even the Arbenians; who inscribed their Altar, To the Unknown God, this Off-fpring; Atts. 17. 18. nor with Relation ariling out of an external Profession on and Covenant, but with that nearest Relation of Paterhity, arising by our Union with Christ.

2. And confequently that all our Applications to God in Player must be in, and through Christ, for through him is the Relation wrought; and it is a Relation of Nearness and 376

Union, which is the greatest Nearness. Ephel. 2.13. But in Christ Fesis, 20, who semestimes were after off, are made as by the blood of Christ; and 19. of the Houseost of God. or Union unto God grows by our Union to Christ, who is one with the Father, John 17. 23. I in shore, and then in a that they may be made perfect in one; and this is the meaning of asking in his Name, John 16. 26. Through him we have an access to the Father, Ephel 2. 18.

2. We learn with what Affections we should come to his in our Prayers. And these arise either from the consideration of our duty, as Children; or from the consideration of that which we are to expect from him, as a Father. The of the first part are principally these; Love, Reverence

Submiffion, and Thankfulness.

I. Love to God. The very name of a Father imports in it felf a relation of benefit, and confequently of Low God is the Father of thy Being, as thou art a Man, and of thy continual prefervation; and if there were no more than this in this comprehensive name of the Father, it is enough to take up the whole stock and sompass of the Love. The Motion from not being to being, is an innite Motion, and an act of infinite Goodness as well and infinite Power, and deferves and challengeth the utternol extent of thy Love, as a just debt unto it; so that thou had scarce a residue of a love left within the compass of thy uttermost power, which thou owest not to this great Love of thy Lord in giving thee a Being; and if this common Goodness of thy Lord requireth and deserveth all thy Low to him as the Father of thy nature, what Love doft thou owe him as he is pleased to be thy Father in a nearer relation, to be thy Father in Christ? and that after thou hadk rejected him and wert Loft? and if thy debt of Love, that thou owest to him as the Father of thy Nature, be more large than the Comprehension of thy Power, how, or with what wilt thou pay that further debt of Love, which thou owest to him for that undeserved, unsought for, so peradded relation of thy Father by Adoption? when he gave

## Meditations upon the Lord's Prayer.

155 the his own Son to die for thee, an enemy, that thou solutes receive the Adoption of a Son? This is a love resifieth not only thy Retribution, but also thy Know-Behold, what matiner of Love the Father bath beftondays sity that we should be called the Sons of God, a John 1. And the Love of God to us, as it is the meritorious fo of our Love to him, fo it is that which excites and our Love to him, a John 4. 19. We love bim, because foll bood un. And according to the measure we have of e apprehension of the Love of God to us, accordingly is measure of our Love to him again. This theretore is he first affection that the name of Father calls out, wir. The intenselt affection of our Love, in that he hath given Gommiffion to call him Father, and Christ is not afha-

med to call us Brethren, Heb. 2. 2.1.

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Reverence ; and this is but a Confequent of the former. Infelt Love cafte due frances 1 John 4. 18. But it is the Moof Reverence, Flebil 1. 9.5 We base had Fathers of the for, which corrected us, and we give them reverence, &c. Mah 1: 6: If I be a Eather, where is my bonour ! were here no other diffance of nature between thy God and her but the distance and relation of a Father, in requires Reverence of thee, effectally when thou domet before him in the Prayers of And that inward Reverence of the Soul will imprint a Reverence in thy Words, and in thy Carriage. all other Affections and Tempers of the Soul fix a fuirathe correspondence upon the outward Man, but especially when we consider he is our heavenly Father. lo 10 100 100

the Submiffion to bis Will. Confider thy approach is to thy Father which carries with it a Relation of Authority. pecially confidering he is a Father of Waldom, that knowwhat is fitteft for thee, and a Father of Mercies, that is oftentimes more merciful to thee in denying thee what thou askell than he could be in granting it alt is thy duty to ask what thou wantell because he is thy Father; but not

to limit him what he should grant.

Thankfulnes, for all thou haft received; because as bas KRI be. 156 Meditations upon the Lord's Prayer.

the is the Author of thy Being, so he is the Fountain of a

wards God, fo it brings down those Apprehensions of God, the

From the confideration that God is our Father the placed in the Entrance of this Prayer, we have become ment to make our access unto him with an humble bold When we confider the Glory, and the Majelty and Purity of the Great and Infinite God, in whole light Heavens are not clean, nor the Stars pure, Job 1 5 15 127. 5. that chargeth his Angels with folly, and in his Pro--fence the Cherubims cover their faces : How thould Det and Ashes, Man that is a Worth, funder the apprehening of his Majesty and Glory, ever think that this Glorious God should listen unto, or entertain his Person or his Prot. ers & When David confidered but of the Sun and Moon and Stars, which are but the works of his hands, be found a great disproportion between us and them. What is me that thou (bouldest be mindful of him? Pfal, 8. 4. Much more between us and their and our Greators the Son of Go therefore, that knew his Father's Will, and thoughts is beareth towards us, prefents him to us in the brink of or Prayers under the Expression of a Father, that might is -vite us, before he renders him under the apprehention of his being in Heaven, that might eftrange us; under the conception of the Love and tenderness of a Father, before conception of his Majesty and Glory. And is he thy Father why shouldest thou not upon all occasions refort unso him whither should a Child go with boldness, if not to be Eather? and to fuch a Father as he is pleased to sende thimself times use with more cenderness and gentleness than ties within the bowels of a matural Father? Ifa. 49.14. Can a Woman, whose affections are most ardent and importunate, forget a Child, a piece of her felf, ber fucking Child, so whom the is ingaged by an additional obligation of kove 30

Care, that foe flould not have compassion, when her na-Love is heightned by a pitiful occurrence, of the Son the Womb, the perfection of her conception? Tea She may faget, yet I will not forget thee, faith the Lord, Hof. 11.8. hall I give ther up, Ephraim? bow Shall I deliver thee, Week bow Shall I make thee as Admah & bow Shall I fee thee Zeboim ? my Heart is turned within me, my repensings are; indled sogether. I will not execute the fiercenefs of mine anger al am God and not Man, Hof. 1 1. 2. I saught Ephraim to a leading bim by the hand. Ephnaim, like a weak Child was may to stumble and fall upon every occasion, and like a foward Child apt to fratch away his hand from him that led him; yet the Affection of a Father is not loft by the weekness or frowardness of a Child Deut 22.6,11. Do m thus require the Lord, a foolifto Beaple, and marife? Is not be in Father that bought thee? As an Eagle ftirresh up her neft and funereth over ber Young, foreadeth abroad her mings, taketh them ad beareth them in her wings, fo the Lord glone did lead him. and all thefe, and a world of the like Expressions in the look of God, to unveil the love of God to his Creatures. and thereby to draw out an aweful love to him, and an numble boldness to make an approach unto him. Heb. 4. 16. Les us therefore come boldly unto the Threne of Grace; and mbles our Redcemer, who by the price of his Blood hath purchased this free liberty of access unto God as our Father liphe, 2.1.2. In whom me have boldnest and access with somideness Who as he bath purchased access for us, so when, notwithfanding that we are fearful, and backward, and ashamed nome, is pleased in the virtue of his own Mediation to fand between the Glory and Brightness of the Father and u poor Creatures, and to shew us more of his Goodness and Mercy than of his Glory; and to receive our defites, and to bring both them and us into the prefence of his Father, and our Father, ther we gather Confidence in his live, 2. As this Expression leads us unto God; and gives ms access, fo it gives us affurance of Success in our Petitions This Prayer as is faid rise a comprehensive Prayers westhereby

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in an Abridgment ask whatfoever is necessary for this or that to come; but the Name of a Father is a compre henfive Name; the Petitions that thou are asking are large Petitions, and the Promife is yet more large, John 16. 12 Whatfoever ye hall ask she Fasher in my Name be will green you. Marth. 7. 7. Ask, and it foall be given you: But here's the Foundation, thy application is to thy Father: Manh 7. 11. If ye being woil know how to give good things to your Chi dren, how much more shall your Fasher which is in Heaven on good chings to them stad ask him? What oever thou can't had or expect from thy Natural Father, fo much, and much more, may'it thou expelt from thy Heavenly Father: Po sience to bear with thy infirmities and failings, Pfall 18 8. Compassion, to pity thy suffering, Pfal. 10211 moodness, to supply thy wants; Justice, to avenge thy juries; Pfal. 109. 14. Protection, to defend thee from danger Vigilancy and Care, to Support thee against Ten prations; Mercy, to pardon thy back-flidings; Fer. 7. 11. Skill to interpret, and Tendernes, to accept thy weak and frammering Petitions, Providence and Boonty, abundant to reward all thy fincete performances, Luk! 12. 32. Re not livele flock, it is my Fathers good will to give you a Kingdom And this Consideration of God, as our Father, when we come before him in Prayer, as it teacheth us our duty, h s doth most naturally teach us the three first Petitions to defire the Glory of his Name, the Increase of the manife Aation of his Kingdom and Power, the full submission un to, and defire of the fulfilling of his Will. And as the relation looks downward upon us fo it concludes the third last Petitions. From whom shouldest thou defire or extent Mercy to forgive thee! Conveniencies to fupply thee Call and protection to preferve and deliver thee from Evil of not from a Father? and as from this appellation of a Fr ther we gather Confidence in his love, fo in the next qualiff cution or description of this Father, we gather Confidence in access, to it gives us affurance of Success in our Petitionogo bid

Whither: by Heaven, or Heavenly Father Marth. 6. 16

To denote, 1. The eminence of his Glory and Power. The leavens are the most Eminent and Glorious Creatures not our Eyes behold, and speak much of the Glory and healty of God, Plat. 19. 1. and in this adjunct of Heaven-we give him the acknowledgement and attribution of the Greatness of his Power and Glory. Plat. 1. 5. For our God is the Heavens, and he hath done inharlower be pleaseth:

Heaven the Throne of his Majelty, Pfalm Y1. 4. 66. 1. The Heaven is my Throne, and the Earth is my bu-fool. Plaim 68, 4. Extol him that rideth upon the Hea-Deut 33. 26, who rideth upon the Heavens for thy belo ad in his excellency upon the sky. 1 Kings 8.49. Heaven thy relling place. Which though it be the Sear of his glory, yet is not the circumscription of his Presence. 1 Kings 8. 27. The Heaven, and the Heaven of Heavens earnot contain thee. Pfal. 112. 2. His Glory is above the Heavens. Ifa. 57. 15. The high ad lofer one that inhabiteth eternity, an incomprehensible infiniude, Pfalm 139. 8. If I afcend into Heaven, thou are there: and if I make my bed in Hell, thou are there. Ifaiah 40. 22. 1 he that fisteth on the Circle of the Earth. So that his Prewes, the greatest manifestation of his Presence is above the Heaven, yet his Infinite and Effential Glory is equally mail places. Now from this attribution we learn,

1. Our Dury in Prayer. As a Chriffian should always have his Conversation in Heaven, from whence he expects his Saviour, Phil. 3. 20. so in a special manner when he comes to God in Prayer. Hence Prayer is called a drawing near to God, Heb. 10. 22. listing up the Heart unto God. Know therefore thou do'sl, or at least, shouldest, in prayer aring thy Heart up into Heaven before the Throne of the Institute Majesty; which imports or inforceth these consequents.

1. Let thy Spire be mingled with thy Prayers, for there is to other way to draw near to God, but by bringing thy form into his presence. He is a Spirit, and will be worthipped in Spirit; thy Body is here upon the Earth, and

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thy words vanish before they are gone far from the Thou canst not get before the presence of the Lord of Heaven but with thy Spirit and Soul; and unless the Prayer be the drawing near of thy Spirit to him, to Prayer is a Provocation, and not a Service; unprofinate and useless for thee, and unaccepted and not regarded and useless for thee, and unaccepted and not regarded God; it dies, and is rotten in the Earth, and it cannot come

up to thy Father, which is in Heaven.

2. Let shy Spirit be a pure Spirit, and thy Prayers be pure Prayers; for what hath any thing that is impure to with Heaven, a place of Purity and Holines! None, bu the pure in Spiris can see God, Mat. 1. 8. and none but pure hands are fit to be lifted up to him, I Tim. 2. Pfal. 24. 4. and that thy Spirit may be pure, and fith come up into this High and Holy Place and to have Com munion with the Holy and Glorious God, get thy Spin and Soul, and Conscience washed by the Blood of Chill. and thy Prayers mingled with the Incense of Chill Rev. 8. 3. and labour to get an Inherent Holines, a pure and a fanctified Heart, and from that will thy Words and thy Conversation, and thy Services, and thy Sacrifices which are but the Emanations and Fruit of thy Hear be Holy, and bear some though a weak proportion to the place, and to that Person whither thou art sending to Prayers, And more especially and particularly labour cleanse thy Heart when thou art about to Pray; because thy Prayers are drawing near unto God, Pfat. 73. 28. The Priests under the Law, when they were to come near unto God in their Administrations, were to be washed and clean from their natural and external impurities; and Leper was not suffered to come into the Tabernacle; but what is that to the Leprofie and Impurity of the Spirit that very part of thee that only can have an immediate acsels to God? and what Communion can there be between an holy God and an unholy Soul? Pfal. 66. 18. If I regard Iniquity in my Heart, God will not bear me. Confider therefore that thy approach is unto Heaven, the dwelling place

Meditations upon the Lord's Prayer.

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place of his Majelty and of his Glory, and Holinels ben the mes fuch an Habitation, Pfal. 93. 7. But who then is fit fuch communion? What is Man that he should be clean? be which is born of a Woman, that he should be righteous? and be putterb no trust in his Saines, year be Heavens are not denin bis fight, bow much more abominable and filthy is Man. dich drinketh iniquity like water ? Job 15. 14, 15, 16. But for this, thy Saviour hath given thee an Expedient: tenketh away the iniquity of thy Holy things, and minthy Sacrifices with his one incense, and covers thy purities with his own righteousness, and if for all this fense of thy own vileness cover thy Heart with shame. and the burden of thy Sins and Corruptions keeps thy Soul under, that it cannot with that clearness and confidence bok up unto Heaven, but, with the Publican in the Goffel, hand afar off, and scarce canst ask for any thing, but what the lense of Guilt inforceth, Viz. Mercy to pardon thee; the fuch is the Goodness of God in Christ to thy low and humbled Soul, that though thou hast scarce confidence mough to draw nigh unto God, yet he hath compassion mough to draw nigh unto thee, Pfal 34. 18. The Lord is to them that are of a broken Heart. And though thy den Soul can scarce ger up into Heaven, into the presence of thy Creator, yet he will bring down Heaven into thy Soul, Ifaiah 57. 15. Thus faith the High and Lofty One that inbabiteth Eternity, whose Name is Holy, I dwell in the high and by place, with him also that is of a contrite and humble spirit wrevive the spirit of the humble, and to revive the heart of the where they comed doth not felt with thole and pomor with the

2. Let thy Frager be full of Reverence with the whole Min: for as thou comest to a Father, and in that rethen thou owest him Reverence, so thou comest to a Havenly Father, the great Lord and Judge of all things. I Pet. 1. 17. And if ye call on the Father, who, publicut respect of persons, judgeth according to every Man's works. the time of your sojourning here in fear. And as a Fathet, dich a Father calls for thy Reverence to especially when posts all thy wants, and with all thy Delires. It was

thou considerest that thou comest to this great King in Throne, in the place of his Majesty and Glory. As therefore this Expression is added, to take up the who Latitude of thy Thoughts, with the highest apprehences of the Glory and Majesty of the Lord, before who thou comest, and that thou mayst consider the Infinite stance that is between thee and the Lord of Heaven; stance that is between thee and the Lord of Heaven; so my Thoughts than your Thoughts, and my mays than your may And upon this consideration to Admire and Magnise is Goodness and Mercy of this great King, that is please to admire poor sinful Worms to come into his presence, at heg for our Lives, and for our Souls, with a promise of the consideration to Souls, with a promise of the consideration of the consideration of the consideration of the consideration of the consideration of the consideration to Admire and Magnise is Goodness and Mercy of this great King, that is please to admire the consideration of the conside

Mercy and Acceptation.

4. Let shy Prayers be full of Intension : Thou dofter shouldest, bring up thy Soul into Heaven, into the m sence of the Great and Glorious God; and what should thy wandring Thoughts, thy Earthly business do there leave them at the Foot of the Hill, when thou ascended into the Mount of God. Consider the person, to whom thou comest, exactly views and observes the frame, and Connexion, and Workings, and motions of thy Though and Defires, and whether they go along with thy Work or with thy External Deportment; and if they do not h much of thy prayer is not only loft, but a mockery and abuse of thy Maker. And as the Consideration of the perfor to whom thou makest thy address, so the place where thou comest doth not suit with those impertinet and vain diversions. Therefore when thou prayest do it confiderately, advisedly and with the whole Intention of the Soul. Eccles. 5. 2. Be not rash with thy Mouth, and it not thy Heart weer any thing hastily before God, for God is Heaven and abou upon Earth.

a. As this Expression teacheth us our duty towards God in Prayer, so it teacheth us man to expest from him.

with all thy wants, and with all thy Desires. It was a missaken

gia landen ine that was made of his being in Heaven, 30 Thick Clouds are a covering so him that he feeth not, be pathers in the Circuit of Heaven. No, but Pfalm 13.
The Lord bokers from Heaven, he beholdesh all the Sons when the Pfalm II. 4. The diltance of the places are filled to the Seat of his Glory, yet all places are filled to the seat of his Glory, yet all places are filled to the seat of his Glory. his presence; but especially be is nigh so them that call him, so all that call upon him in Truth, Psalm 145. 18.

The full is be of a broken Heart, Psalm 34. 18. is sound this People, Psalm 125. 2. is nigh unto them in all they toon bim for, Deux 4. 7. will bow down his Ear to bed? good, Pfalm 18. 9. So that thy Prayers have no additance to go, for all places are Heaven where God and he is in all places, especially where two or three are hered together in his Name to call upon him.

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Hence learn the All-Sufficient and Almighty Power of God. Min 115. 3. Our God is in Heaven, be hath done whatforbe pleased. As the relation of a Father carrieth with fulnels of Love, to be willing to grant thy largest requelts, fo the Confideration that he is a Heavenly Father ich with it a fulness of Power to grant them. These miderations of the Love and Power of God bear up the But in Prayer, as once Aaron and Hur did Mojes's Hands, 17, 12. And therefore they are both placed in Porch of this Prayer, like the Pillars of Jachin and in Solomon's Temple, I Kings 7. 21. To flabliff

thengthen thy Heart in thy Prayer to God. derien carries thy Heart to confidence in his Power and fufficiency to grant thy Petitions, fo it improves thy Path in his Infinite Tenderness and Goodness. When thou smell to the Father of thy flesh, thy Earthly Father, relation imports and carries with it, much Love and compation, as hath been observed; but though he be thy ather, yet he is an Earthly Father; and as his Power 264

and Sufficiencies are narrow and weak, and not adequ to the Extent of thy wants and delires, so his Affect are limited, and mingled with the Passions and frown ness of his Temper or Age. A Woman may forger to Son of her Womb, Waiab 49. 15. And the Hands the pitiful Woman may feeth her own Children, Lamaio And Fathers are apt to provoke their own Children, En 6. 4. But were there not mixtures of Diftempers in the Affections of Parents, yet their Affections are finite, as such is our Condition, that in one day we should out find that flock of Patience to bear, and Mercy to forgive to the most tender Earthly Father ever had or could be co ble of. We stand in need every day of the infinite bon of a Heavenly Father, to bear and pardon and received as of infinite Power to Supply and Support us, Maiab 55.4 Let the Wicked for sake his ways, and the Unrighteous Man le Thoughts, and let him return unto the Lord, and be will be Mercy, and to our God, for he will abundantly Pardon: for m Thoughts are not your Thoughts, nor your ways my ways, faith is Lord: for as the Heavens are higher than the Earth, fo are m ways higher than your ways, and my Thoughts than your Though Hol. 13. 9. Ob Israel, thou hast destroyed thy felf, but a me is the belg. I will not return to destroy Ephraim, for to God and not Man, Hosea 11.9. As if he should be faid, Were all the Compassions, and Bowels, and Patient and Tenderness in the World combined in one Man, re thy Sins are grown to that height, and thy provocation in that perfection, that all that Patience were too weak m bear, and all that Compassion too small to pardon the thou hast out-finned all the Compass and Extent of a Creted Patience; but I am God, and not Man, I have patience enough for all this to bear with thee; and Mercy enough abundantly to pardon thee. Fer. 3, 12, Return thou bus-fliding Israel, faith the Lord, and I will not cause mine Amer to fall upon you; for I am Me ciful, faith the Lord, and In not keep Anger for ever ; Only acknowledge thine iniquity to thon hast transgressed against the Lord thy God. The Oma potence bas

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Meditations upon the Lord's Prayer.

ance of God runneth through all his Attributes, and is les feen in his Mercy to pardon, than in his Power to Numb. 14. 17, 18. And now I befeech stier, des the Lord is long-suffering and of great Mercy. in a special memor called his Name, as being a a

Now I come to the Requests themselves our issource tron upon us; fonctione to I guide his Aldolate and P

1. Hallowed be thy Name. Wherein shall be considered What we are to understand by the Name of God

. What we'are to understand by Hallowing or Sanctify-

his Name. 195da cans of the Mays of God and his Judgments munfearchable, and past finding out, Rom. 11. 22. and Ways are fuch, how infinitely unfearchable is his Mince and Nature? the Angels that are by God endued an Understanding more receptive of this light than mis, do behold his Face, Matt. 18. 10. But V. Ha.6.2. that light is too bright for their pure Eyes,

too wide for those perfect Intelligences to compreand but Mortal Man cannot behold his Face, Exed 22.

Thou canft not fee my Faces for no Man can fee me, and But yer fuch is his Mercy and Condescention to his Charure, that he communicates to much of the knowledge chimfelf unto us, as is convenient for us, and fufficient m bring us to a more perfect Vision of him when our Souls shall be endued with an Angelical capacity to fee Matt. 5. 8. Bleffed are the pure in Heart : for obey fee God ... And the means whereby we know him is he Manifestation of his Name unto us. John 17. 6. I Manifested thy Name unto the Men which thou gavest me. The Name of the Lord therefore imports thefe two things.

That which he hath been pleased to manifest unto win his Word concerning himself, his Essence and Attriercached in Parati

That Glory and Honour, which, as a beam from the Sun, doth arife from that manifestation.

I. Touching

Touching the First, God hath been pleased to me himself unto us by Names or Expressions; whereby were have fome conceptions concerning him; and shough Amribute given to God in the Scripture, is a part of Name; yet he hath chosen some expressions which he in a special manner called his Name, as being of a ma feecial use to us, and therefore are to have a greater imp from upon us; sometime to signifie his Absolute and his perident being. Exod. 3. 13. And Moses Jaid unto God, ole I come so the Children of Ifrael, and Shall fay unto them the of your Eather bath fent me unto you, and they foall for an tobat is his Name? what shall I say unto them? And God moe Mofes, I AM THAT I AM. Thus Shalt then for some ha I AM bath fent me. Sometimes to dignifie the greater his Authority, Ifa. 42. 8. I am the Lord, shat is my No. his Power, Jer. 10.16. The Lord of Hofes is his Name. Som times to fignific the Immensity of his Majelly, Exod for I appeared unto Abrahami, Ifaac and Jacob, by the Name of the Almighey; but by my Name Jehovah min I not known unes the Pfal 8 2 18. Thou whose Name is Jehovah Dem 28 1 That show mayest fear this Glorious and Featful Name, the La shy God Sometimes to fignifie his Purity, Exod 24.11 whole name is Fealous Plat 92. 3. whole Name is Holy He above all, when God himfelf was pleafed at the regide of his Creature, to make his Goodness to pass before him and to proclaim his Name, confifting of all the ingredient necessary for our knowledge and use Exod. 34 6/7. Lord, the Lord God, Merciful and Gracious, Longifuffering Abundant in Goodness and Truth, Keeping mercy for thought Forgiving iniquity, Trangraffion and fin, and that will by he men clear the guilty, &c. And this was the Name that our & viour came to comment upon, flewing his Mercy in pardoning us, and his Julice in punishing our Sins, in his Son; his Truth in fulfilling the first Gospel preached in Paradic The feed of the Woman Shall break the Serpent's bend. And this Name of God he manifested to his Disciples and to me anidous I z. The

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The name of the Lord is taken for that Glory indition the is due unto his Effence, Attributes and Works, the Merciful and Gracious, and his works of Mercy relico als fake I will defer mine anger : for blun fould my Name lived? and I will not give my Glan to another to He prometh his Strength and Power; and the works of his we reflect Glory upon that part of his Name : Ferr to Name in great in Power, jeding 20 bobich buft for Egypt, &c. And haft made thee a Name as at this die he bath proclaimed that; he is long Suffering and the the of his Patience towards out/back-fildings and rehel-Moversbelefs be faved shem for bis Name of fake that be mighe his mighty power known: the notice of his Patiende to beer them, as well last of his throngth to deliver them. led thus, Pfal. 48 to According to she Name! for thy mails the Earth: that is all the works of God and his dif mations carry an impression of the Glory and Fruth of the Attribute of his Name, Pfalm 134 2: I will praise the More for thy loving Kindness and thy Trath, for thou hast mignis blish Word above all the Name: that is, thy word hath prolimed thy Name to be Merciful, Bountiful, &c. And all course of thy Government in the World doth Justine the but of that word of thine, and doth attelf it, every part dir bringing back to some Attribute of that Name of hine, Glory, and a just fuffrage unto the truth of thy are to leave the particular manufetiation thereof to his biow

Hallowed, or Sanctified, be thy Name.

## in the highest meature, move to his Mannor, and hand to

That all the Works of God, and the Actions and Occorrecces of the World, may bear upon them, and in them, in impression of the Glory of God, of his Power, Majoly, Wisdom, Goodness, Justice. That they may have upon

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upon them that Beauty, Comelines and Usefulness that originally did put upon them. God made all things for Glory, and in conformity thereunto they were in their sinal full of Beauty and Order; and the Excellence of the Work did fpeak the Perfection of the Workman; but Sin of Men and Angels brought upon some parts of works a deformity and diforder, Gen. 30 17. I have en she round for shy fake. And though in that curfe, and in a other the confequents of Sin, there is still a Glory of Tuffice of God in ponishing, and of his Wifdom in men ging of them a yet much of the beauty of the works the felves is taken from them by that diforder that fin be brought upon them. When we pray therefore that the Name of God may be hallowed, we defire that, as me as may fland with his will, all things may bear in the the impression of his Glory, that they may have a confer mity, not only to his Will, but to his good pleafurer the in all things the Wildom, and Goodness, and Power of God may be conspicuous; that he would in Christ he our that disorder and curse, that by Sin defaced the Com ture; that all things may in the highest measure be restored to their primitive perfection; that all the occurrenced the World, and all the actions of Men and Angels, me carry in them the most eminent inscription of his Present Wifdom and Goodness, and may be directed with the bell advantage to his Glory. Our love to God makes the which he wills, to be our wills; and as he wills his own Glory, so it makes us to defire his Glory; and though we are to leave the particular manifestation thereof to his Wil dom, yet it must be our chief desire that all things may, in the highest measure, move to his Honour, and bear the Inscription of it. And this is that praise that David calls for from all Creatures, Pfalm 148. 150.

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2. In as much as God hath indued Reasonable Creature with Understanding and Capacity, to discover the Wisdom and Goodness of God in his Creatures and Works, we are to defire that the Works of God may not only carry them a native or fecret impression of his Power, Wisdom under Attributes, but that it may be made evident, discovered and manisested to the understandings of the and Angels, and that they may discern it, and be considered in the property of the angles, and that they may discern it, and be considered in the executes, Psalm 64. 9. And all Men there, and declare the works of God for they shall wisely considered that Judgeth in the Earth, Psal. I I 1. 2. That as he works are great, so they may be sought out; that as all he works of God contain an objective glory of God in the same may be seen and observed by those part of the same may be seen and observed by those part of the same may be seen and observed by those part of the same may be seen and observed by those part of God is put into all creatures, and this capacity or respective it; and for that purpose that objective Glory of God is put into all creatures, and this capacity or respective and discern the Glory of his Wissom, Goodness and Truth, and all other his Attributes in the Creatures.

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And in as much as he hath magnified bis Word above all his Name, Pfalm 128.2. That is, he hath evinced the much of his Word, and every part thereof in all the course this Providence and Works, that Men and Angels may differn and understand the fulfilling and making good of Word. The Sun shining upon a Glass doth cause a effection of his beams, but many may not fee it, either beaufe they are blind and cannot fee it, or they look anothe way, or stand in such a position that they do not see and fo it is with the Works of God. When I pray that his Name be hallowed, I pray that God would be pleased to open the Eyes of Men by his Spirit; to put them in such a frame and position, that they may discern the Power and Wisdom, and Goodness, and Justice, and Truth of God, that reflects from his Words, that these impreffions of his may not be loft unto us, nor the Glory of opened viewer to lose themselves as the smid onto flot mad

That the observations and discovery of the Truth of Goodness Second God, may not only work a conviction

viction thereof in our Understandings and Lidement & thus it doth even to the Devils themselves but that cont on may raise up in the minds and affections those misable quences, that should arise from such a conviction, are these: I. A subscription and setting to our feal; That is True, and Just, and Merciful. In the work of viction we are in a manner passive, but herein we active, when in our hearts we do chearfully and willing Subscribe and attest to all that Goodness and Truth, when of we are thus convinced, 2. An Inward Admiration of Power, Truth and Glory of God, that is thus discovered unto us. The natural effect of great discoveries is Admi ration. 2 Theff. 1. 10. To be admired in all them that is lieve. 2. Bleffing of that Goodness of his, not only the discovered unto us, but that so far condescends to his conture, as to shew us fo much of his Glory, Truth and Green nels. 4. An Astribution of Infinitely more Glory, March Mercy, Goodness, and all perfection unto him, than pu fibly I can discover by any of these Manifestations, confi dering that all his Works put together cannot freak in Fulnels. If I could fee all the Glory of God, that all the Works of God in the whole World do bear upon then yet I must needs conclude in reason; that they are infinite ly short of that Perfection which he hath in him: fork must needs have a residue of Power and Wisdom, infinite ly more than commensurate to all his Works put together but alass! I fee but a part of his Works, and so narrows my capacity, that I find plainly I cannot reach to the bo tom of any Work, nor learch it out, nor his Power, Wil dom and Glory, that lies in a fly or worm, to the uttermoli; and yet I fee to much as doth aftonish me, and confound me, even in the least of all his Workings; what mealing then must his own Falness amount unto? And this mid David, and the other Saints of God, whose Eyes he led opened, even to lofe themselves in the Contemplations and Expressions of the Goodness and Greatness of God. 5.4 veturn of infinite Fear and Reverence, Love Dependance, Sin miffion, noidaiv

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de and I ruth, and the just I ribute due to his Majelty and I ruth, and this is the Sanctifying of the Lord of a Good, state 8. 17. And thus he will be sanctified by all the material of the Lord in the heart, 1. Pet. 3. 15.

The Sanctified of the Lord in the heart, 1. Pet. 3. 15.

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The Sanctified of the Lord in the heart, 1. Pet. 3. 15. he is emly his Truth, 1 Kings 18.39. When the people law he faces, and faid, The Lord be is God, The Lord be is God. by afcribing Greatness, Deut. 32. Strength, Pfalm 68. 34. Glory, Pfal. 96.8. unto his Name; By publishing his Name. 1 22.2. Singing forth his Honour, Pfal. 66.2. Exalting Name Pfalm 34.3. Caufing it to be had in remembrance. Thin 45. 27. Magnifying his works, 300 26. 24. By witing and exciting all the Creatures in the World, acwilling to their uttermost activity, to praise his Name, Milm 148. 5. Out of the abundance of the Heart, thus wifefied with the fense of the Perfection of God, the Mouth will fpeak.

That from the same Principle in the Heart the lives of Men and Angels may bring Glory and Honour to God, that the by Conformity of their Natures and Lives to the Will of God concerning them. Other Creatures, by a passive Confirmity unto the Will of God, bring Glory unto him, by moving as they are moved by those Natural Inhinds that are put in them; but to Men and Angels God hath given that Honour to have in them an Active Princible, not only to be conformed, but to conform to the Will of God, and to bring Glory to his Name: and when by our fin and contracted Corruption, Mankind hath disabled milest to exercise that Power, which God once gave him

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to Glorifie his Creator, Christ came to restore him again fuch a condition, that he might actively bring Glory, God by an Active Conformity to the Mind and Will God, 2 Cor. 5. 15. For this Cause be died, that they are live should not live to themselves, but unto him that died f chi live should not live to themselves, but unto him that did for them. Tit. 2. 14. ad idem. And this was a prince of that Reconciliation that he wrought, viz. as for things that were past, reconciling God to Man by Forme ness and Pardon, so for the time to come reconciling Man No. 10. God by Conformity to Him and his Will. Sin man an unlikeness of Man to God, and thereby destroyed to make the first god of God in Man; for an Image consists in the like the same to restore that Image are of another thing. Christ came to restore that Image again to Coloss. 3. 10. And that not to rest meerly in the International Dispositions of the Soul, but that, as he that hath called a is holy, we should be holy in all manner of conversion I Pet. 1. 13. which is impossible to be severed, so the 1 Per. 1. 13. which is impossible to be revered, in the former should be without the latter; for, as out of the fame Name abundance the hand worketh; and the fanctification of the mind can as ill be contained within the Heart without for expression in the Life, as any other Temper or Dispositional the Mind can be restrained from discovering it felf. The Communion, that Moses had with God in the Mount imprinted a Glory on his Face; and that Image of God the conformity of the Heart unto him, will shine through into the Life; and that out of a double Principle: 1. A a connatural Consequence of the inward disposition. 1 Out of the Love and Obedience to God, Matth. 5. 16. That Men may fee your good works, and Glorifie your Father which is in Heaven. So that when I pray that the Name of God may be Sanctified, I do debre that God wood in Christ reimprint his Image upon Man, that he would

renew him in the Spirit of his Mind, and restore him to a

Conformity to his Divine Will, which is our Sanctification;

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Wil the good pleasure of God , that as they profess his fo they may appear to be his Workmanship, created dad chil Jesus unto good works, Epties. 2. 10. And walk incoming of God, 2. Thess. 2. 12. That others beholding their loss works may glorifie God, 1 Pet. 2. 12.

Mow the Opposite to this Petition, is, Blasphemy: Curling May Name of God (for to that heighth of villainy the cormin of Nature hath risen) that that fearful and terrible the time, Pfalm 99 3. Dene. 28. 58. hath not escaped the time, Pfalm 99 3. Dene. 28. 58. hath not escaped the time, Pfalm 99 3. Dene. 28. 58. hath not escaped the time of time of the time of the time of the time of the time of the time of the time of time o Ame; or pretending messages from him that he never in for 14. 14. Prophefying Lyes in his Name, where by difference is brought upon his Truth. Pride, Arromo God, and usurp that which is only due unto him, and mol dear unto him, Ifaiah 48. 11. My Glory will I not give Therefore God doth in a special manner hate, 6. 17. Prov. 9. 13. and relift it, and them, Jam. 46. When Herod intercepted the Glory of the People, and entertained it, and gave not God the Glory, the Anget of the Lord Imore him, Acts 12.23. And when the gen King was puffed up with the greatness of his Glory and Power, then the Message comes, that the Kingdom is departed from him, Dan. 4. 13. And commonly God takes that feafon to punish the whole stock of Sins, that a man hath committed, when his heart is most lifted up: Prov. 16. 18. Pride goeth before destruction. Again, Presumptuour Sins, these bid defiance to the Name of God, to his Truth, his Justice, his Power, his Presence, Deut. 29. 20. The Jealousie of God will smoke against such a Man. Standalous Sins in those that bear or profess the Name of

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God, 2 Sam. 12. 14. by this, occasion is given to the Fall book mics of God to blaspheme. Inadvertence and want of Contains fideration of the Works of God; Because they regarded to works of the Lord, nor the operations of his hands: therefore to be destroy them, and not build them up, Psalm 28.5. G that Men should wisely consider of his doings, and of the clare his work, Psilm 64. 9. This landwettence party is appointed God of his End and robbeth him of his Glor her Misapplication of Events either to falls Carefar 11. Misapplication of Events either to false Causes, Idols, re Fortune, or only to Second Causes, without the due to bution of all to the most Wise and Powerful Counse the Mighty Lord, Deut, 8.17,18. And thou fay in aby He my power, and the might of my band bath gotten me this well but thou shalt remember the Lord thy God; for it is be then weth thee power to get Wealth. So for promotion, Plaling 6. Victory, Waiah 10.5. O Affirian the Rod of mine anger. 11 but, he faith by the strength of mine hand have I done this, by my Wisdom. And as in things concerning others, this is fervation is to be used, so principally in the Occurrent and Providences concerning thy felf: to labour to line that all things that befall thee, come from the most Wi and Just Hand of God; in all thy Blesfings acknowledge his Mercy, and labour to find him in them; in all in Afflictions acknowledge his Justice and his Wisdom; Le bour to find out the Caufe, and give him the Glory.

Now concerning the Order of this Petition; it fell not in she first place by Chance; but he that was the Wildom's the Father, placed it there upon most just Reasons.

1. The Glory of God is that which is first to be fought for because it is the chief End of God in all things, and the which he principally intended. He made al Vide Ifa. 43. things for his Glory. The first and higher Duty of Man is to Love God, and Love to God will carry the Heast to defire that first, which God first wills; in so much as if the Glory of God must be lot, or the Soul that Loves him, the perfection of Love will

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the L. cook the preservation of his Glory, rather than of it selfof C. is were possible. Vide Exed. 32. 33 Rom. 9. 3.

In it the Justell, and only Tribute that all Creatures
from a return to God for their Being and Blessing. Such is
5. Go a lamite Self-sufficiency, that it is impossible he can revide are any good from them, that receive their Being from
him. Fob 35. 7. If thou be righteous what givest thou
reput in Plaim 16. 2. My goodness extended those to thee. But Glass the return of the Honour or Glory and acknowledging of The mereturn of the Honour of Glory and acknowledging of the Bis Goodness in all that the Creature can give, and that he can be peased to accept. Plaim 50. 15. I will deliver thee, and the at feate Glorifie me, Plaim 116. 12. What shall I return the Lord for all his Benefits to me? I will take the Cup of the straigh, and call upon the Name of the Lord. Revel 4. 11. It was two thy, O Lord, to receive Glory, and Honour, and the forested all Things and for they had forested. Poor for abou baft Creased all Things, and for thy pleasure bone, and were Created. And according to this Debt of Duty, which the Creatures owe to God for their being, a we find them, according to their feveral Capacities and Conditions, bringing in their Tribute, Revel 5. And every Custure which is in Heaven, and in Earth, and in the Sea, and I, Saying, Bleffing, Honour, Glory, and Power be unto n that fitteth on the Throne, and unto the Lamb for Ever and

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2. It is the best preparation for the Heart that approacheth to God in prayer to be first taken up withal: If the ordinary Actions of our Nature the Glory of God hould affect our Heart, and be the End at which we hould aim, I Cor. 10. 31. Whether ye Eat or Drink, or phassoever we do, do all to the Glory of God: And if the Son of God in this pattern of Prayer begins his Petitions with the fanchifying of his Name, it is certainly most necessaw that the Heart of him that fets upon this Duty, be taken with the confideration of the Honour and Majesty of him, who will be fanctified by all that draw near unto him; and to carry that End through all our Prayers; left while we repeat the Words of this Petition, we take the LI4

Name of God in vain, feemingly praying for the Glor fying of that Name, which we at the fame time difficulty either for want of a due confideration of his Majeffy, a for want of making his Glory the Rule and End of our Prayers. This first Petition therefore requires that the Heart be duly affected with the Glory of that Name what it invokes, and duly acted and directed to that Glory and that this Petition be drawn through all the rest of our Requests.

These insuing Considerations therefore arise from the placing

of this Petition first in this Prayer:

1. As thou prayest that his Name be ballowed, fo mal thy Requests labour to Sanctifie the Lord in thy Hear: Sanctifie him in his Greatness and Majesty with Honours ble and Reverent Thoughts of him in thy Heart, with a aweful and humble carriage both of thy inward and ouward Man, as in the presence of the Great and Gloriou King of Heaven and Earth: Sanctifie him in his Authority and Soveraignty, by calling upon him in Obedience to his Command and Will, who hath Commanded it; by acknowledgement of thy dependance upon him: Sandi fie him in his Power and All-fufficiency, by casting thy felf upon him, who is mighty to Save, and to fulfil thy most Extensive and Large Requests: Sanctifie him in his Goodness and Mercy, which is infinite more large to pardon thy Sins, to supply thy Wants, and to fill thee with all good Things, than thy Necessities or the widest compass of thy Soul can be to ask: Sanctifie him in his Truth and Faithfulness, by a recumbence and a refling upon his promises, That no one thing shall fail of all the good things that he hath spoken. That no Man shall seek his Face in vain; That he that hath faid, Whatfoever thou that ask in his Son's Name, he will give it; That hath granted us access unto him upon the purchase of his Son's Blood, will in no fort reject those Requests which he himself hith Commanded thee to make. bines and to carry that End the

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2. As thou prayest in the first place, that his Name may fanctified, fo let that be the End of all thy Requests. Be fure thou ask not any thing which may not be fuitable that End, much less contrary to it. And in what thou askelt agreeable to that End, let it be likewise for that End. Ask not thy daily Bread for thy Lusts, but that thou mayelt Glorifie him by it, and for it. Ask not pardon for thy Sin barely for thy eafe from Punishment, much less to make room for new Offences, but that thereby his Mercy and Truth may be magnified, and his Creature restored to a Condition Actively to ferve him and Glorifie him. The End is first in intention, and is that which draws out all the Actions, and orders and directs them to that End: and every Action tasts and relisheth of that End: Since therefore the Sanctifying of the Name of God is, or should be thy chief End, and therefore is first in thy Requests, Let all thy Requests and Prayers be primarily and chiefly directed to this, that is, or should be, thy chiefest End.

3. As the Glory of God should be the chief of thy defires, so consequently must it be the Measure of them. That which is the chiefest End must controul and overrule all other subordinate Ends, if they come in competition with it. For as it is of greatest value, so it is of greatell force. Whatfoever therefore thou askeft, let it be still with subordination to the Glory of God; and be rather contented to be disappointed in thy other inferiour Ends than that this should in the least degree be disappointed : Only know, and rest affured of this Truth, that such is the great Goodness and Wisdom of God, that he hath placed all those Requests, which are of absolute necessity, to be granted thee, in fuch an order, and path, that the granting of them always confifts with his Glory, and whil'st thou seekest them, theu canst not mis of Gloring ing him; and therefore thou mayelt be fure the making of his Glory the measure of thy Request, shall never difappoint thee in them: fuch as are the pardoning thy Sins, the delivering thee from being finally overcome with Spiri-

rual Evils: But thy other requests, for Temporal Bens fits or Deliverances, or the particular Circumstances of those other, as the Manifestation or assurance of Pardon the degrees of Spiritual Bleffings, or the featons of granting them, these may not always lie in the Road-way of his Glory: Be content in these to wait upon him, and let them still be asked with subordination to this great End; but be affured that by preferring his Glory as thy chief End, and subjecting the fulfilling of thy Requests to the Glory of God, thou shalt be no loser in the End. Never any Man was a lofer, nor ever shall be, that principally intends the Glory of God, though to the disappointment of his own particular Ends. Thou half done thy duty in asking, and in asking with this restriction, if it tend most for the Glory of God. And thou hast done thy Dur in being contented, and rejoycing that the very requelt is disappointed, if God receive Glory thereby: for thou halt that which thou didft in the full place delire; and had thy particular Request been granted, and the Glory of thy Maker suffered thereby, thou had'it been disp pointed in the first and great Petition, Sanctified be Name; which thou hast carried along with thee as the qualification of all the rest of thy Requelts, and as that which thou haft as it were prayed over again in every other Pe tition thou hast made. Affure thy self, if thou canst take delight in the Glory of God, though to thy own parts gular damage, God will more abundantly recompence thy feeking of his Glory, than that very Petition which is de nied could have done, if granted. Thou servest a Bountiful Master, that will surely recompence thy Love of his Glory above thy own particular advantage. And thou servest a Wise Master, that will recompence thee in fuch a kind, or at fuch a Season, as shall be more suitable, and more Comfortable, than if thou had'ft been thy own Carver. And this thou shalt clearly and sensibly find, that which thou did'it in the first place ask, is granted in kind, viz. the Honour of God; and that which thou did'f

Life ask, for thy felf, though denied in kind, is the more practed in value, thy own particular benefit. Our Saviour prayed that that bitter Cup of Death might pass from him. per with fubmiffion to the Will and Glory of God, Marth. 26. 29. yet his Soul must be made an Offering for Sin and it was fo. The Glory and the Truth of God requind it: yet be was beard in that he Fewed, Heb. 5. 7. he foffers him to die, but raiseth him from Death; and be fam of the trovail of his Soul, and was fasisfied, Maiah 52. 11. Thou prayelt for deliverance from any Affliction, from a Difeale, from Poverty, for knowledge or Affurance in fuch a degree. It may be it will not be fo much for the Glory of God to grant it, or to grant it yet, as for the present to deny it. First therefore pray, Thy Name be balleved, and though I am for the present denied, it is esough; I am abundantly answered, if God be glorified. though I be denied. Thou shalt find that mone that wait upon him shall be assumed; if he grant thee not deliverance, he will give thee fufficient Grace; if he deny thy recovery, he will give thee patience; if he deny thee Riches, he will give thee Contentedness: If he deny thee that measure of Grace, he will grant thee Humility; If he deny thee that degree of Affurance, he will give thee Dependance, So that though thou walk in Darkness, for while, and halt no Light, yet thou shalt trust in the Name of the Lord, and fray upon thy God, Maiah 50. 10. fuch is the goodness of God, that while we feek his Glory in the first place, and other things with subordination to it, our other request shall be granted either in kind, or compensation.

## Thy Kingdom Come.

The Kingdom of God hath Several Acceptations:

1. His Universal Kingdom. The Kingdom of bis Irowidence, which extendeth to all the Actions and Events of

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hiall bis Creatures, even to the falling of Matth. 10. 39. Sparrow. Pfalm 1 03: 19. The Lord hath Luke 12. 6. propared his Throne in Heaven; his Kingdom rulesh over all, Pfalm 66. 7. He rulesh by bis Power for ever, bis Eyes behold the Nations. And this he doth by planting originally in his Creatures their feveral Laws or Rules, by which they move; by a derivation of continual influence whereby they are supported and preferved in their feveral Motions, Operations, and Being which if he should withdraw but one Moment, all things would return unto their Nothing; but correcting and a ver-ruling of all things, fometimes contrary to their Na. ture, to shew his Freedom and Soveraignty; but always by the mingling and interweaving of the Actions and Motions of one Creature with another : by which conjunctures though unto us accidental, he brings about most Wise and Various Events according to his own Counsel: So that while Natural Agents move necessarily according to their Natures, Voluntary Agents move freely according to their liberty, Contingent Agents move and are moved contingent. ly; yet every one of them apart, and all of them together. are guided and managed to the most infallible fulfilling of his most Wife and Free Counsel. And by this Kingdom all things in the World, though to us feemingly cafual and confused, are led to Ends, and by Means, which they them, selves neither see nor intend. But the same is most admirably Evinced and Discovered in the Sacred History; where in we fee how his determinate and politive Counfels are most infallibly; and yet most strangely brought about through divers varieties of Actions and Evenus feemingly most casual, sometimes expresly contrary, but always besides the Minds, intentions, or Deligns of the Instruments and Means, as is evident among divers others, fo especially in these, viz. that Counsel of God, Gen. 15. 12. and the strange conjunctures that were used to effect it, that hapned from the dillike that grew between Joseph and his Brethren, till the going of Faceb into Egypt, and the Prophecy of Gen. 15 16. -all

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15. 16. And the strange varieties that were used to fulfill it from the time that the Egyptian King grew jealous of them, till their coming into Canaan: That ever to be admired Counsel and Promise of God of fending Christ, and his fuffering for Mankind, first manifested in Paradife. Gen. 3. 15. And all the several particular Predictions of him and concerning him, and the most wonderful Connexion of Millions of Events, many of them feemingly inconfiderable, all of them feemingly cafual, through the whole feries of 4000 Years led on to the fulfilling of it, even from the fin of Adam till the Death of Christ, and the Revelation of that Mercy, for the fake of which the World was Created. To these may be added the Counels and Prophecies of the Rejection of the Jews, the Defolations of the Temple, the Convertion of the Gentiles: for the most certain fulfilling whereof, it is most conspicuous, that all the Conjunctures of Natural, Voluntary, Casual Agents and Events, were most infallibly and certainly managed by the most powerful hand of God. And this Kingdom is not that which is principally intended in this Petition; for this Kingdom hath been, and is come. Even fince the Creation; only it should be our defire, that the true and wife knowledge and observation of this Kingdom may enter into the Hearts of all Men, that thereby we may admire and adore his Wisdom and Power in the governing and disposing of all things; that we may depend upon his All-fufficiency, submit unto the dispensations of his Government, attribute all the successes, Events and Occurrences in the World to his Justice, power and providence.

2. His Kingdom over bis Reasonable Creatures. Men and Angels, which though they were under the general Kingdom of his Providence in the confideration above mentioned, yet they are under a more especial Kingdom than other Creatures. To these he hath given Understanding and Will, and so they are capable not only of a subjection to the Will of his Counsel, as they are Creatures; but of an Active

Active Obedience to the Will of his Command, [as the are reasonable Creatures] and so are subjects of his Justice Rewards and Punishments, as well as of his Power. And in reference to this Kingdom it is said, Psalm 89. It Justice and Judgment are the babitation of his Throne. And Psalm 45. 6. The Scepter of his Kingdom is a right Scept. Now the Administration of this Kingdom consistent especially in these things: 1. In giving the Children of Men a Law to be their Rule. 2. In dispensing Rewards and Punishments according to the obedience and disobedience of the

Law. 2. In Protection.

1. As touching the Law given to Man: In the first Cres. tion of Man he did acquaint Man with his Will and Mind and furely by fome special Manifestation of it, did rever that Law unto him which should be a Rule of Righteon. ness to him and all his posterity. And as he gave to all things propentions, inclinations, and motions fuitable to the feveral degrees of their beings, to to Man he gave a Law of Rule suitable to his Nature, and by a Manisestation convenient for the condition of his Nature. And though Man by his Fall introduced that disorder and disconformity to that Law, whereby he becometh unable to keep it, yet many of those Principles of Righteousness, which God had manifested unto him, he retained in his knowledge, and traduced to his posterity. And these as they grew corrupted by the corruptions of our Nature, and forgotten; so he did reimprint them upon Men by the feveral Acts of his providence: Sometimes by new publication of his Law unto some persons, which was by that means traduced over to divers others: thus the Law given to Noah, the Law given to the Jews, was questionless propagated and derived over to others by tradition and relation: Sometimes by enlightning and exciting men of Eminence, as divers of the Heathen Lawgivers, who were Eminent in their Generations: but most ordinarily and universally fending down into the Consciences of Men some discoveries of his Will, and Inclinations to acknowledge them, and to obey them, Rom. 2. 15

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A Daw written in their Hearts, their Confdiences also bearwitness. So that there can fearebly be found any Time Perfor wherein God's Providence did not by forme of mele ways convey, at least some Directions of Righteous which should be the Rule, by which they should live, and by which they should be judged. So that they than these med without the Law, Shall periff without the Law, and they that have finned in the Law, should be judged by the Law ! Roins 2. 12. That is, Somewhat of the Will of God roughne Righteournels is derived to all men, though to fome more, to some less; to some by a more clear Dispensation m some by a more obscure Dispensation: yet such is the Fract Justice of God, that though he might Judge all Manhad according to the Exacteft Rule of his Law, given to Man even in his Innocency, yet, that every Mouth may be hopped, he will Judge them according to fo much of his Law, as he hath communicated to them. He will not ludge the Heathen that never heard of the Law of God, fo clear-I published to the Jews, by that Law; but by that manifeltation or conviction of Righteousness that he hath. Thus if he fin he shall be condemned without the Law. that is, without calling in any other Law to Judge him by, than that Law which hath been in some measure declared unto him.

2. As the Administration of this Kingdom over men is by giving them a Law, so there is likewise an Execution of that Law by Rewards of Obedience, and by punishments of Disobedience. And this God published in the infancy of the World; Gen. 4. 7. If thou dost well, shalt thou not be accepted? and if thou dost not well, fin lies at the door. Psalm 62. 12. Thou rendrest to every man according to his works. Disobedience to this Law of God obligeth to Punishment upon a double ground: 1. As a natural and a Just consequence of an unjust violation of a Just Duty, in as much as every Creature owes an Infinite subjection and obedience to the Soveraign Commands of him that gives it Being. 2.

ed to the Law so given: In the day that thou eatest thereof the shale die the death. Obedience on the other side is follows: with a Reward, not out of a natural confequence of proportion between the Obedience and the Reward, 6 every Creature owes obedience to God, though there no reward at all; we have therein done but our Day and God cannot be a debtor to the best of his Creature for their best works, Job 25. 7. If thou be righteous what a west thou him; but out of the Free Goodness and Bounty our Lawgiver, who is pleafed to make himfelf a debtorn his Creatures obedience, by his Free Promise of a Reward and annexing of it to the Obedience of this Law, Pal. 64 12. Also to thee, O Lord, belongeth Mercy, for thou rendrell every man according to his works; As if he should have fail "O Lord all thy Creatures owe an Universal Subjection " and Obedience to thy Command, and when they have "done what thou commandeft, they pay but the just tribut "unto Thee for their Being; and therefore when the "have done all that thou requireft, they must fit down "and fay, We are unprofitable fervants, we have done "but what was our Duty, and cannot challenge any Re ward at thy hands. They owe thee more for their Be "ing, that thou halt already given them, than all the "Service and Obedience can amount unto. It is thy Me. et cy, nor thy Justice, that hath annexed any further Re-" ward to that Duty, which we owe unto thee. All the "Challenge that thy Creature can make to any Reward of his choicest Obedience, is still founded upon thy Mercy " who (though we are in all this but unprofitable Servant " are pleased to be to us a Bountiful Master, in giving that Reward to the Obedience of thy Creature, which only thine Own Free Goodness did at first freely promise Even fo, Lord, because Mercy pleaseth thee

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point of them, and Printelling of them. The General Providing of them, and Printelling of them. The General Providing of God reacheth every Creature; but, if that Internate Wildom and Bower can admit of any degrees in the

Kingdom over his reasonable Creatures: Luke 12.7.

Kingdom is seen in more especially disponance and ordering of the ways and events of Particular men, 19et 1.11. Prov. 24.24. Man's goings are of the Lord:

Kingdom is seen in more especially disponance of the ways and events of Particular men, 19et 1.11. Prov. 24.24. Man's goings are of the Lord:

Kingdom over his reasonable creatures of the Lord:

Kingdom over his reasonable creatures of the Lord:

Kingdom over his reasonable creatures. And the ways and events of Particular men,

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His Kingdom over bis Church: and this in a more

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1. The King of this Kingdom : God by an Eternal Deme hath appointed his Son, our Lord Jefus Chrift, the King of this Kingdom, Pfalm 26. 7. I have fet my King om my boly Hill. Pfalm 110.2. Rule thou in the midft of Enemies. And thence it is called frequently the Kingdom of Christ: Coloss. 1. 12. The Kingdom of his dear Son. 1. Pet. 2.11. The Everlasting Kingdom of our Lord and Saviour Telle Christ; and sometimes the Kingdom of Christ, and of God Ephel 5.5. The Kingdom of Christ in the immediate adminifration of it, and the Kingdom of God, who hath delegated and substituted him unto this administration; Angels, and Authorities, and Powers, being made subject unto him, 1 Pet 3. 22. First the Kingdom of Christ, till he shall have Judged all men; and then the Kingdom of the Father, when he shall deliver up the Kingdom to his Father, that God may be all in all, 1 Cor. 15. 24, 28. And the Regal Office of Cirift over his Church principally respecteth these 1. In conquering to himself a people. The two things: whole World was by Sin reduced under a Subjection to an Usurper, the Prince of the power of the air, the Spirit that worketh in the children of d sobedience. And this Kingdom Mm

Kingdom of his was a Kingdom of darkness, Color 12. Who bath delivered us from the power of darkness. the Subjects of this Kingdom were a People of nels: Ephelians 5. 8. Te mere fametimes darknels. by the advantage of this darkness, this Prince of dark governed the World as he pleased; for they knew whither they went: and by and from this darkness. Prince led them into another Continent, or rather conon of his Kingdom, a Kingdom of Sin; and Sin, and Vice-Roy of this Prince of darkness, did reign in the Work and had dominion over it, Rom. 6. 12, 14, and by Sink Ied his Subjects into another Region of his Kingdom, the Kingdom of death: Sin reigned unto death, Rom. 5.11 and then death reigned, Rom. 5. 14 Now as God a pleased, by a Mighty Hand, to go and take him a Name from the mid'it of another Nation, Deus 4. 34 So Chi redeems him a People out of every Tongue and Kindre and People and Nation, Revel. 6. 9. out of the mid It of h Enemies. He came to destroy the works of the Devil Fabre 2. 8. binds this strong man that kept the house, refcues his priforers from him.

I. He came a Light into the World, and dispelled in scattered that darkness, which was the principal Engire whereby the Prince of this World did rule. John 1. 5. The light flinedinte darkness, and the darkness comprehended it And at the very dawning of this Light into the Work the Prince of darkness falls from Heaven like Lightning Luke 10. 18. And this was that, whereby the Prince of this World was Judged; that is, all his deceits and method and wiles, and abuses of Mankind, were discovered and detected, John 18. 11. And by this Light we are true flated from the power of darkness into the Kingdom of h Son, Coloff. 1. 12. are become partakers of the inheritance of the Saints in light, Coloff. 1. 12. are become light,

the tops that of the

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children of the light, Ephel. 5. 8.

And as he came with Light to take away that Egyptian darkness, which overspread the World, Ifa. 9. 1. So 1.

Treasury of Righteousiness to cover the Stain, and take may the power of sin, to rescue the heart from the love of sin, and consequently from the power of sin; to transmit in the Soul new Principles, new Affections, new Wills, sim 110. 3: The people shall be willing in the day of the power in the came with Light to rectifie the Understanding, so he came with Light to rectifie the Understanding, so he can with Righteoussies to rectifie the Will: The strength is King rests in the Love and Will of his People: when will conquers the Will from the Love and Submission in, he conquers Man from the Dominion and Kington of Sin.

And as thus by Light he conquered the Kingdom of Draces, and by Righteousness the Kingdom of Sin; so is comes with Life also, and conquers us from the Kingdom of Death. When our Saviour died, he entred into the Chambers of Death, and conquered this King of Ternus; took away the malignity and sting of it by taking away Sin, the sting of Death; healed these bitter waters in his own passing through them, and by his Resurrection numbered over the power of Death for us, by the virtue of the Resurrection, delivering our Souls from the second Death, and out Bodies from the first Death, and giving us most infallible assurance of a final victory over Death, by an affured and blessed Resurrection. Thus Death is small breach up in Victory, I Cov. 53.54.

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h And as Christ hath purchased him a People by Victory, so his Regal Office is considerable in the Government of the People, that he hath so acquired. He hath given them a Law to live by, the Law of the Spirit of Life in Christ Jesus, which makes them free from the Law of Sin and of Death, Rom. 8. 2. The Law of God vindicated from the false glosses, which the corruption of Men had in accession of time put upon it; a Law sweetned and throughout and actuated by the Love of God wrought in the Spul; a Law, though of the highest Perfection and

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Purity, yet, accompanied with the Grace and Affifanced Christ to Enable us to perform it in some measure; accompanied with the Merits of Christ to pardon, and w Righteousness of Christ to cover our defects in our perfect mance of it. He hath given them a new heart, & this live of his written in this heart : He hath given them of hisow Spirit, a Spirit of Life to Quicken them, and of Powers Enable them to Obey. And because, not withstanding in conquest of Christ of a People to himself, they are in befet with Enemies, that would reduce them to their former bondage, he watcheth over them and in them, by his Gno wasting and weakning and relisting their corruptions by new lupplies and influences from him; quickning the hearts by renewed derivations of Life and Spirit from him which otherwise would link and die under the weight of their own Earth; encountering Temptations, that he Foggs and vapours, arife out of our own flesh; or live ftorms or fnares, raised or placed by the Devil against a either by diverting them, or by giving sufficient Gracew oppose them. These and the like Administrations doth or Saviour use, which though they are secret and not cally discerned by us, and though they are ordered without any noise or appearance, yet they are works of greater Powe. and of greater Concernment, and of equal reality, with a the vilible administrations of things in this World which are more obvious to our fense, and are the effects of the inviable Government of Christ, and of that promise of his Behold I am with you alway, even unto the End of the World Matth. 28. 20. This is that Kingdom of God within them, Luke 17. 21. confilling in Righteoufnels, Pence, and Joy in the Holy Ghoft, Rom. 14. 17. casting down Imaginations, and every high thing, that exalteth it fel against the knowledge of God, and bringing into Captivity every thought to the obedience of Christ, 2 Cor. 10.1

2. As in his Government, so his Regal Office is Evidenced in his Judgment 3 and this Judgment of his, being one of the Acts and Administrations of this Kingdom, is often

called the Kingdom of God. His Judgment of

Colution and Reward to his Subjects, and his Judgment Condemnation and Destruction to the Rebels and Ene-And as we have the consideration of the King of this

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Sagdom, and confequently of his Subjects Revel. 15, 3, and true are the mass thou, King of Saints: So the rous Administrations of this Kingdom are frequently alled the Kingdom of God, and the Mysteries of the Kingdom, March, 13, 11, 24, 31, 44, 45, 47. March: 25. 14. Cc. And as the Administrations of this Kingdom moften called the Kingdom, fo are the Instruments of this

dministration.

1. The Word, or Gafpel of the Kingdom, which must be therefore committed to the Ministration of an Angel to inence it to all Nations, Revel. 14. 6. That great Engine which though feemingly weak, and despenced by reak and despicable Men, God hath chosen to confound methings that are mighty, 1 Com. 1. 27. To pull down mong holds, 2 Cor. 10. 4. To gather his Elect; for the erfecting of the Body of Christ, the fulness of him that the all in all; and therefore this publication of the Gospel is oftentimes called the Kingdom of Heaven, Matth. 2. 2. The Kingdom of Heaven is at band. Luke 10. 9. The Kingdom of God is come nigh unto you, and if a Man confider the Mighty and Strange Effects that that everlasting Golpel hath had in the World for these many Hundred lears, notwithstanding the many disadvantages upon which it entred and hath continued in the World, we may well lay that it is the Power of God, and the Wildom of God, I Cor. 1. 24 the Rod of his strength sent out of Sion; Ham I to. 2. that the Message of a Crucined Christ, publithed by poor despited Men, to a World that never faw him, or if they did, faw no beauty or comelines in him, to a World full of perjudices against him, prepossessed with an opinion of their own Wildom, with Religions extremely Mm 3 oppolite, Meditations apon the Lord's Prayer.

opposite, traduced to them from their Ancestors, of white Men are naturally tenacious: that this Meffage of Ch not with a promise of Glory or Riches in this World with a plain prediction of poverty, fcorns, perfecutions, Death to those that entertain it, and with a promise of ture Life that they never faw, nor can till they fee thin more; should conquer Millions of Souls to the profes and Love of Christ, and to an austere, self-denying, de fed Life here; doth evidence and convince that there is ftrength and Wildom of God that is ingaged in this wo derful, yet most positively predicted conquest of the Work

2. The Work of the Spirit of God, preparing and m disposing the Heart to the receiving of the Gospel of Kingdom; convincing the Heart of that Sin and the Death, which hath overforead the whole race of Man kind, and of the Truth and Efficacy and fufficiency that Redemption which came by Christ, and is published in that Word; striving and contending with, and maller ing and over-ruling the opposition of the will against in Calming and quieting and rectifying the Diftempers and diforders and milplacings of our Affections; oppoint and fubduing the Luits of our fentual Appetite; enlighter and quickning and cleaning the Conference, and brings it about to take part with God and the actings of his So sit upon our Souls; mingling the Word of the Gofoe conveyed into the Heart, with a fecret and powerful Ener. gy, whereby it becomes a Seed of Life in the Heart, grow ing unto Eternal Life. And thus, as at first the Motion of the Spirit of God upon the face of the waters, and she powerful word of Command, produced the fever Creatures; to by the like Motion of the Spirit upon the Heart, and the powerful Call of the Word of Christ by the publication of the Gospel, is wrought the Second Creation of the new Creature, Epbef. 5.1 4. Awake thou that Sleepell Stand up from the Dead, and Christ Shall give the Life.

And these two great Instruments produce in the Hear

two active or operative Principles, which, after they are ans with Religious extremely

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hied are not only an Effect of the work of God obus become intrumental for the increase of it; we Baith Love: Rich, whereby we receive this Mellage of denion, and entertain it, and veft upon it; and bout, mus, we Thome him again ; we Love him betaute the dus first And this Love of God ingageth the board Sincere Obedience to the Will of Gud The Mile from which we are Redeemedy is forgreat a the Prace. which we are Redeemed, to invaluable; the Glory and lines, to which we are Redeemed formall and all in appearing to to the Soul by Faith, what the Soul can nothing too much to return to that God, that bath s feely done to much for it. Thus Faith worketh by Lind And this is that Kingdon of God; that is within up like 17. 20. the fubiection of the whole Soul in the er and Rule of Christian If he bommand Parity of forfaking of all things, donying our felves, Crucify w Luft, laying down our Lives, the Soul is rutared what Subjection unto the Will of Chair, that it cheatfully obeys him in this, and whatever he Commands. This that Kingdom of God, Romans 14. 27. Confishing in Metroufacts, a full Conformity of the Soul to the Will of God, the only and absolute Rule of Righteoustiefe; Perce, upon the fense and belief of reconciliation with God, through him that is our Peace, and Joy in the Holy thon, upon the apprehension of the Protection and Love Christ, our King, and that Glory which he hath most alliredly prepared for all this Subjects and the to see a six and

We have the Digress of the Manifestation of the Kingdom, Here and Hereaster: the Kingdom of Grace, and the Kingdom of Good toder different degrees of Manifestation. Good by his Word and Spirit easts into the Soul a Seed of Life, that grain of Mastard feed, whereasto the Kingdom of Heaven is resembled, Manh. 13. And this feed of Life abideth in the Hears, 1 John 3. 9. And there is M m 4.

- quickens, and fathions, and moulds the Heart to the line of God, it opposeth and ftruggleth against Luft Temprations, which labour to fille and to kill this feld Lafe: and, like the leaven that was hid in the three fures of Meal, Matth. 19. 23 lt doth, by degrees milate the whole inward Man to this living Principle in conforms the Life unto it. Now though this principles Life'is thus operative, yet in respect of the outward to it is a hidden Life. The External appearance of the Li is referred till Christ, who is our hate, shall appear a then fhall that hidden Life be revealed, Coloff 3, 4 now we are the Sons of God, 1 John 3. 2. But it will yes appear what we foull be, but we know that when he follow year, we shall be like him. By the feed of Grace fown our Flearts, we become the Sons of God; and of the Sonfhip we have a fecret Evidence in our own Soulsthe there thall be ranfuller Manifestation of it, when Chi who is our Life, shall appear. So then, the Kingdom of Grace and of Glory are the fame Kingdom, but under different Manifeshation: that, a concealed Kingdom, afer in the ground this, the Manifestation of that Kingdon that Kingdom of God, Rosen 14. son Teathin bealis

To conclude; When thou prayell, Thy Kingdom on let thy Soul enlarge it self in these, or the like delires. o Lord, Iknow thou art King of Heaven and Barth; andin least of all thy Creatures, in their most seemingly casual and in considerable events and motions, are under thy most cartain al powerful Providence Tes such is our blindness, and so mysering are the ways of thy Providence, that fometimes we are at a life and Mefire wish shy Prophet, Jeremiah 12, 1. so expostular with thee touching thy Judgment. If it Rand with thy Glay Will I befrech their let all the events and occurrences of the World appear to be under thy Administration and Government; that I may fee thy Waldom, and thy Power, and thy Julia and thy Goodness in all the passages of in; and that all Mon my becomminced that thou, the most High mules in the Kingdom of Men, and that all thy Works are Truth, and thy mays m Judgment, avickens.

dimens, and shofe that walk in Pride thou are able to ahafe, mich 4 32, 37. That they may all acknowledge be is a that Judgeth in the Earth, Palm 58. II. And because ha baft 4 more peculiar Kingdom, even those that thou hast unto thy Son, let that Kingdom of thine come i do those out thy Spirit and thy Word into the World, and fundue Hearts of all People to the Believe and Obedience of the fel of Christ, shat all the Kingdoms of the World may be the and of God and of Christ. Bring in the Jews, and the fulnes t she Geneiles, that there may be one Fold and one Shepherd; dlet thy Son ride on victoriously conquering and to conquer; and referve thy Flock from the Mischiefs that are from without, Opfin and Persecution; and from those that are from within Daissons and Heresies. Let them stalk as becomes the subjects the Prince of Peace, Purity and Truth, in Unity, Holineft and Truth, that they may appear to be the People of thy Holiof. Rule every Member thereof by thy Crace; preserve them. from their Enemies within them, Lusts and Defections; from ir Enemies without them, the Incursions of Satan. Make of to fulfill the Number of thine Elect; and when thy Kingof Grace is consummate, then let thy Kingdom of Glary come, e day of the Manifestation of thy Righteous Judgment, when the Subjects of thy Kingdom Shall be delivered from all Death and Surrey, and Shall Inherit that Kingdom, which thou hast prepared for them from all Ecernity. And keep all our Hearts looking for, and hasting unto the coming, passing our time here in all Holy Conversation and Godlinesi, 2 Peter 3. 11. that so, when Lord cometh, be may find us so doing; and then come Lord Helis, some quickly side vam an nimed bak

## Thy Will be done in Earth, as it is in Heaven.

Though the Will of God be one invisible Act, yet in regard of the Manifeltation of it to us, it comes under a studie apprehenser: I. The Will of his Counsel. 2. The Will of his Counsel. 2. The Will of his Commands. This is that which he wills to be done by his Creature: The other is that he wills shall be done upon his Creature.

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1. The Will of his Counfel; whereby he hath from Exernity appointed and ordered most Wilely, and Infall bly, and Irrefiftibly all the Acts and Events of all the Creatures; fo that those things that feem to us most name ral or most freely to remove, are subservient in all the actings to this most free and Eternal Counsel of his; an or contingent, are preordained by the fame most infalled Councel, and made the Instruments of bringing about the greatest Concernments in the World, Isajab 43. 14. 1 will mork, and who fhall let is? Marah 14. 24. The Lord bofts hash favorn, Saying, Surely as I have Thought, fo shall a come so pass; and as I have purposed, is shall stand. Hatah it 27. For the Lord of bosts bath purposed, and who shall distinct Haiah 46. 9, 10. I am God, and there is none like me; a claring the End from the Beginning, and from Ancient time she things that are not yet done, faxing, my Counsel shall stand and I will do all my pleafure. Infomuch that those various and instable, and free motions of the Will and mind of Man, which feem to come under no Rule nor Govern ment but of himself are most Exactly ordered to the bring ing to pass the Purposes of God. Prov. 19. 21. Tom are many devices in the Heart of Man, nevertbeles, the Comfet of the Lord that Shall Stand. Prov. 20. 24. Man's go ings are of the Lord, bow can a Manthen understand his one ways. Jeremiah 10. 22. O Lord, I know that the way Man is not in himself; it is not in a Man that walketh to direst bis steps. And herein we may observe the most deep and unfearchable Wifdom, Power, and Purity of God, that whiles Man worketh freely, yet therein God worketh thereby powerfully; and while Man worketh Sinfully, yet God worketh thereby Purely and Juffly. The free dom of the Will of Man is not controlled by the infallibility of the Counsel of God, nor can interrupt or diffappoint it: and the finfulness of the Will and Ways of Man is not justified by the Infallibility and Purity of the Coun-

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H of God, nor doth it pollute it. This is admirably let th in the actings of those two most Powerful Mourchs; the Affrian, Isaiah 10, 5, 6, 7. O Assyrian. Rod of mine anger, and the Staff in their hand it my intion. I mill Send him against an Hypocritical Nation. 8cm. weit be meaneth not fe. The Afferian King did what he most freely, most presumptyoully and proudly, and countly, attributing his Successes to his own Power; no Thought of Justice to punish the defections of Fire or vindicating the breach of their Covenant with God, to fatisfie his own Covetousness and Ambition, Verle 12. For he faith, By the strength of mine hand have I done this, and by my Wisdom, &c. Little thinking that the Wrath and Justice of God was the Staff in his Hand, the frength of his Power. But in all this God doth most wifely and justly manage the Diftempers of a proud, ambitious murious and covetous King to the fulfilling of the molt Wife and Just Counsels of his own Will; without stainng any part thereof with the Vices of that person, by which they were Acted; but punishing those Vices in he instrument which were instrumental in the fulfilling of his Counsel. Verse 12, Wherefore when I have performed m whole Will upon Sion, and upon Jerusalem, I will provist the Fruit of the Stout Heart of the King of Allyria, and the Goo of bis bigh looks. And as thus in the affrian, fo after, in the Perfian Monarch, Ifaiah 45 is Thus faith the Lord m bis Anninted, to Cyrus, whole right Hand I have bolden ee Subdue Nations before bim. Now this Will of God's Count is for the most part a secret Will till it be fulfilled Malon 77. 19. The max, O Lord, is in the Sea, and the fueflaps are not known. Though fometimes, for the vindicking of his own Power, and convincing Men that he governeth all things according to the Countel of his Will, he is pleased to proclaim it in Prophecies and predictions, the great and undeniable Evidences of his Eternal Coun-Cland Government Wish 4.3. 2.3. Show the things that to some, that me may know je are Gads. Ifaiah 48. 2, 5. Ifaiah

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Isaah 42. 9. Isaah 45. 21. Woo bath declared this for ancient sime? Who hath told is from that sime, have not like

2. The Will of his Commands. This is the Rule of or Actions, Ifa. 59. 2 t. My words, which I have put may mouth, shall not depart out of the mouth, nor out of the mouth thy feed, &c. Deut. 30. 14. The word is very nigh unto the in thy mouth, and in thy heart, that then marest do it. M. 6. 9. He hath shewed thee, O man, what is good, and doep the Lord require of thee, but to do Justice, and to love cy, and to walk humbly with thy God? The Will of Go Counsel is Secret, but the Will of his Command is Reveled unto us in these three great directions of our Lives:

heart, or natural Conference, the Law written in the heart, or natural Conference, Rom 2, 14, 15. So much of his Will is by forme means of Providence discovered events a Natural Conference, as leaves a man unexcusultible.

2. The Word of the Spirit of God speaking either seen by in the heart, or by some occurrence or dispensation of the vidence, thou shalt hear a Voice behind thee saying, Thus

the way, walk in it, Ifa 30. 21.

3. The Word of bosh Testaments. The Natural Considerace is corrupted, and many times doth not his Duty; the Word of the Spirit of God is not so easily discerned by or stelly Nature, and many times we mistake the voice of own spirit for the Spirit of God: he hard therefore it his infinite Wisdom and Mercy given us a standing Rule, the Rule of his written Word, obvious to our sence, and whatever other distates there shall be, we are sure not to En in following it: Isaiah 8. 20. To the Law, and to the Tist mony: for if they walk not according to that Rule, it is because there is no Light in thom. This is to be Light to our Step, and the Lauthorn to our Feet, Pfalm 1.19. 1 40. 2 Pet 1.

his Will may be done 2. That it may be done here as a

is done in Heaven. I In respect of the Will of his Council:
What thou half willed in Heaven, Let it be done on

the Counsels are secret and unknown to me, but they are the Counsels of the most Wise and just God, and therefore certainly they are most Wise and Just Counsels; and therefore I will be content therein to pray with an implicit Faith; Righteous are thou, O Lord, in all thy ways, and Holy in all thy works. It is true, thy Counsels shall land, yet are not my Prayers impertinent; it is the Duty of thy Creature to will what thou willest, and to pray thee to do what thou intendest to do; that my will may not only Passively submit unto thy Will, but Actively

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2. Let me with all contentedness and cheerfulness, resign up my will, and my felf, and my defires, unto thy Will, and bear a spirit comformable to my Saviour, who, when "he deprecated the worst of Evils, a bitter and a cursed Death, yet he subscribed to thy will contrary to his own. Marth. 26. 39. If it be possible let this Cup pass from me. "yet not as I will, but as thou wile. I am compassed about with Dangers, with Difeafes, with Wants, with Reproa-"ches, with Persecutions, and I come to thee, from whose "Hand they come, to beg the Removal of them, and "I am fure I am taking the fittest Course to have them "removed, by fuing to him, from whose hand they came; "yet thy will be done; I have done my duty in calling upon thy Name, but I will not offend thy Soveraignty in prescribing unto thy Will: Thou art the God that hast made me, and therefore I owe an Universal Subjection "unto thy Will: thou art a God of infinite Wisdom, and "knowest best what is fittest to be done, and when thou "art a God of Infinite Mercy and Tenderness and Love "unto all thy Creatures, especially to those that seek unto thee in Christ, and dost with as much Love deny some "of my Requells, as thou grantest others, I will with all on an don't vas Patience them, and that

Patience and Chearfulness wait upon thee, and lub unto thy Will, both in what thou inflicteft, and in what "thou denyest; I Sam 3, 18. It is the Lord, Let him de what fremeth bim good. Job 1 . 21. The Lord gave, and the Lord taketh away ; Bleffed be the Name of the Lord. The "I will hope, and quietly wait for the Salvation of the

"Lord, putting my Mouth in the dust if so be there my

" be hope , Lam. 3. 26.

4 3. Let me, with all expectation and longing deline wait for the fulfilling of the Prophecies and Prediction "This part of thy Secret Counfel thou hast revealed, the thy Truth and Wildom may receive the Glory in its as complishment; and that we thy Creatures look after a "and expect it. Thou half declared that thy everlalling "Gospel shall be preached to all Nations; that the King "doms of the World shall be the Kingdoms of thy Sons that thou wilt bring in the Jews and the fulness of the Gentiles; that thou wilt discover and confound the Man " of Sin; that thou wilt fend thy Son in the Clouds to Judge " the World. These and the like parts of thy Counsel "thou hast published to the World, be thou Glorified in a the fulfilling of them. Thy Secret Counsels are deep and "mysterious, and when we see them in their fulfilling, " yet they make us to wander and stagger, so that, though our Duty teach us to acknowledge, that thou art righter ous when we plead with thee, yet we are apt with the Prophet to Exposulate with thee touching thy Judgment Fer. 12. 1. As if things fell out befides thy Will, and in disappointment of thy Counsel. But in these Man-" festations of thy Counsels before they are fulfilled, we " fee and must conclude, Dan. 4 17. That the most High "ruleth in the Kingdom of Mon, and giveth it to whomsever he et will, and sexcesh up over it the basest of Men. Let therefore "this Will of thy Counfels revealed in the Prophecies and Predictions of thy Word be fulfilled, that thou may it "receive the Glory of thy Power, and of thy Wildom and of thy Truth in the fulfilling of them, and that " every

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\*\* recry Man may see and conclude that thou, whose Name is Jeboub, art the Most High over all the Earth, Plaba is 18. And while I thus pray, my Prayers are not Idle, do having often appointed that Prayers shall be the means to fulfil that, which he hath certainly promised, Eack 36. 37. Its I will for this be inquired of by the House of signal of the House of the state of the House of the state of the House L Thou halt another part of thy Counsel more precidous and of greater concernment to me than the former. which thou halt also revealed, the Counsel of the Promifer. When thou fentest thy Son out of thine own Bosom into the World, thou did'ft impart unto him this great and concerning part of thy Counfel, and this he hath imparted unto us; the Promise of Pardon of our Sins "through his Blood; of Justification through his Righteoutness; of thy Spirit that should lead us into all truth; of his abiding with us unto the End of the World; of "conquering and fubduing our Lusts and Temptations; of railing us up at the last day, and giving us an Everlaffing Kingdom that cannot be shaken. These Promiis, as thou halt given to be the objects of our Faith, "Hope, and certain Expectation, Tir. 2. 13. 2 Per 3. 12. "to are they the objects of our delires, and confequently the subject of our Prayers, and therefore I will pray with David, I Chron. 17.23. Therefore now, Lord, Let the thing that thou hast spoken concerning thy Servants be established "for Ever, and do as thou hast said.

And as thus the Will of God's Counsel is the Subject of this Petition, so is likewise the Will of his Command. And

this falls under these Considerations.

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1. As thou Willest in Heaven, so let it be done by us

on Earth; and to that purpose:

t. Let thy Will be discovered and made known unto us, and to all Creatures: and in as much as none teasheth like God, Let us be all taught of thee, Let thy revealed Will in thy Word come unto us as light into darkness; and because our Understandings are blind and "Galed"

.00 Meditations upon the Lord's Prayer.

fealed up, that they cannot receive this Light, and our "Hearts are perverie and will relult it, fend down the Spirit of Life and Power to open our Understanding receive it, to difcern the Truth, and Purity, and Perfection of it; open our Hearts to receive it in the Love of it: and conquer that Cell of corruption and oppoint ons that lie there ready to stifle it; mingle thy Word in " our Hearts with Faith, that may purifie our Hearts, and make thy Word powerful to the subduing of all those "firong holds and oppolitions, that fland out against a thy Will in Heaven is a Perfect, Pure, and Holy Will " fend out fuch discoveries of thy Will, that we may know "it in the Spiritualness and Truth of it, vindicated from " the falle Gloffes that the Corruptions and Degeneration " of the times or our deceitful and false Hearts are apt to out upon it: and that thy Will may be done on Earths " it is in Heaven, let it be known on Earth as it is in He " ven.

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"Love shed abroad, thy Love in our Hearts: and because the sense of thy Love to us is the cause and ground of our Love to thee, shew us the greatness and fulness of thy Love to us in Christ, and that will reflect also of Love to thee again, and make us ready and willing me obey thy Will, and exceeding thankful to thee that the art pleased to accept the sincere, though impersed Oberts.

" dience of thy Creature.

" fealed

"2. And because the end of the manifestation of hy Love to Mankind in Christ was to redeem us from al Iniquity, and to purific unto thy self a peculiar People, "Zealous of good Works, Tit. 2. 14. And in as much a our conformity to thy Will, as it is our Perfection, so is the Great and Just Tribute that we owe unto thee for our Being, as Creatures, and much more for our Redemption as redeemed, and purchased Creatures; Letal our Thoughts, Words and Works be universally subject and obedient to thy Will revealed in thy Son, that we

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may be Holy as thou art Holy in all manner of Converon: purge our Hearts from vain and unprofitable Therebes, from finful and polluted thoughts, from Devi-"lift and atheistical thoughts; and let our thoughts be fuch as becomes the presence of God, before whom they are naked and legible, fuch as becomes that Heart where Christ is pleased to make his residence, Pious, Charitable Pure, Chaft, Clean, Sober, Humble Thoughts: the to be attendants upon so Heavenly a Guest: wash my Tongue from that fire of Hell that is naturally in it: "Fames 2. 6. deliver it from Blasphemous, Atheistical. "Columniating, Uncharitable, False, Vain, and Unpro-"Imble Words; and let me use my Tongue as one, whose "Words are all Registered, and that must give an Account "for every Idle Word: Let my Speeches be seasoned with "Sale, glorifying thy Name, Editying others, true, profi-"table, feafonable, ferious, charitable, discreet; for by "my Words I shall be justified, and by my Words I shall be condemned. Deliver me from all finful, impure, unfeenly, unjust Actions: in the first life of any Action or Intention let me bring them to the Rule of thy Word, "to the Rule of my Conscience, to the Rule of thy Pre-"lence, and impartially measure them thereby, and if they will not abide that Examination, or upon that Examination want their due Conformity; let me reject them without any more Reasonings or Disputings. In all my Actions relating immediately to thy Majesty, let them be War-"matable, Pious, Sincere, Reverent, Humble: in all my "Actions relating to others, let them be full of Justice, Cha-"thy, free from Revenge, Disdain, Sullenness, Meafuring out Impartially, as in the Presence of God, the "fame Measure which I would delire to be done unto my felf: in all my Actions relating to my felf, let there be Sobriety, Temperance, Moderation, Seafonableness. And "let all this be done out of that only true Principle of Obedience, Love to God, presented unto him upon that onby ground of acceptation, Jesus Christ; and seasoned with "that

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"that acceptable Grace of Humility. If when I have done all that is injoyned, I am but an unprofitables. vant, how unprofitable am I when I infinitely fall of

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what I am Commanded?

" And as I pray that the things that thou willell to be " done in Heaven may be done by us on Earth, to I define " that that Heavenly Will of thine may be done on Ram " as thy Will is done in Heaven by those Glorious and Pire One " cures, that always behold thy Face, Perfectly, University

" Speedily, Chearfully, Humbly.

1. Perfectly. The Angels do clearly discern and Knows Will of God by a double att : 1. On God's part, a Clear Bas nation or Beam of the Mind of God shining into their der intellectual Nature, and conveying into them a perfect at covery of the mind and Will of God concerning the 2. On their part, by a clear Intuition of God, and behold ing his Mind and Will in him concerning them; the Wil God having fitted their Natures with luch a Measured intuition of him, whereby, though they cannot fee all his Ferfections, yet they are fitted and inabled to fee fo mit as is fuitable to their Nature, conducible to the fulnes of that Perfection which they are capable of, and to the performance of that active fervice which he requires of them And as thus they perfectly know his Will, fo Their William most purely inclined and moved to the obedience of it there is no mixture of impurity or reliffance of their Wil against the Will of God; no mixture of Hypocrific or bik felf Ends: for their Pure Natures are taken up with all ness of the Love of God, large and comprehensive as the Natures, and upon that principle they move in all the Acts of Obedience, and they clearly fee that their higher perfection confifts in the most Even and Unbyaffed Conformity to the Command of God, so the more perfect their Obedience is, the more absolute is their perfection; they need no other Motive to Obey him but this, That's is the most Perfect Command of the most Perfect, and Wife, and Holy God. And as thus their Minds, and Wille de So.

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Wills are falhioned and fitted to a most perfect Obedience. a they are indued with a Power from God exactly commentirate to an exact performance of his Will; whether be in their reflected Actions unto God, or whether it be wheir instrumental Actions unto others. If God Commend an Angel to destroy an Host of the Affrians, he an dispatch 185000 of them in one Night; if he Commend an Angel to deliver Daniel out of the Lions Den. ean thut the Lions Mouth, that they shall be rather his Guard, than his Executioners, Daniel 6. 22. "If he Commands an Angel to deliver Perer out of the Prilon. ean make his Chains fall off from him, like the Tow, when it feeleth the Fire, Alls 12. 7. When he Comminds an Angel to Comfort his Son, though under a reffure and weight, more heavy to his Soul than the Weight of the Earth, he can dart into the tender and vital pers of the Soul, fuch Comforts and Cordials, that can mible his humanity to bear that burden, Luke 22. 42. When he Commands an Angel to attend the Refurrection his Son, he can at the fame instant shake terror and amazement and diffolution into the Spirits of the Soldiers, and Comfort and Satisfaction into the Souls of those that Expected his Refurrection, and cause that stone, which the Pharifees laid upon the Sepulchre, as a feal unto his Morality, to fart aside and give way to our Saviour's Resurrection, Luke 28. 34. And little do we know those wonderful services, that these invisible Powers do in the World, even for poor and weak Men, at the Command of their great Lord and Sovereign every hour in the day. " And now, O Lord, it is true, that the Will is done in Hea-"ven by those thy Glorious Creatures, perfectly and ex-"actly; but I and all thy Creatures upon Earth have in "us a mixture of Darkness that we cannot know thy Will; and a mixture of corruption, that relifts the Obe-"dience of thy will; and a mixture of impotence, that we cannot perform that part of thy Will, that we know and defere to obey; fo that when we can at any time fay Nn 2

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with the Apostle, To will is present with me, yet we must, with the same Apostle say, That how to perform " that good, we find not, Romans 7. 18. Therefore eannot in this House of Clay, hope to aspire to the full perfection of an Angelical Obedience, nor to do the Will on Farth, as it is done in Heaven; yet there is Imperfect Perfection, which in Christ thou are pleafed to " accept of, an Evangelical, though not an Angelical, Per "fection in our Obedience; a Perfection of Integrity and Sincerity, free from Guile, base Ends, or Hypocrific a Heart truly endeavouring to obey the Voice of Godin " his Word, and truly forrowful for his defects and fail "ings in that Obedience: thus the Heart of David, I " Kings 15. 2. of Hezekiah, 2 Kings 20. 3. Were perfect Hearts, the Obedience injoyned by David to Solomon, I " Chron. 28. 9 Serve him with a perfect Heart and will ing Mind: and this perfection of Chedience give une "thy fervants, that thy will may be done on Earth as is in Heaven, fincerely and fingly.

base 2 ... Which is a confequent of the former, ange ical Ob dience is an Univerful Obedience : there is not any Command of God, not the meanest, but they perform in Pal 102. 20. Biefs the Lord ye his Angels that excel in firengeh that do bis Commandments, hearkning unto the voice of his wird. For the same Principle of perfect Love of God moves them to a willing Obedience to every Command, as well as any; and they find as much beauty in their Obdience unto the Command of God, when fent out to Mini Her for the poor Members of the Son of God, Heb. 1. 14 as when fent upon an imployment, for the matter, more giorious. "And, O. Lord, Let thy Will be thus done on "Earth as it is in Heaven: let me have respect to all thy "Commandments, and let no In be so much mine, so dear, to natural, fo fuitable to my Nature or Condition "but that I may torlake it at thy Command, and keep my " felt from my Frankgression; Since it is the same God "that equally Commands and Forbids in all, and the " fame CHIN N

"and Ground of all my Obedience, James 2. 10. Wwofo"stor shall keep the whole Law, and yet offend in one point, is
"willy of all. A heart that can observe some Commands,
"and yet dispence with it self in the violation of others, ubeys
"not for love of God but of himself.

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3. Angelical Obedience is a Willing and Cheerful Obedience. Which still runs upon the former reason; the Principle of their Obedience is perfect Love of God; and Love is an active Affection, as strong as Death; so that they are glad of any Opportunity to return the Expressions of that Love in a most hearty and willing Obedience. Christ, speaking of the Angels, saith, they always behold the Face of my Faher, they Watch and are attentive, and with Cheerfulness expect every Command of God. "And thus also let thy "Will be done on Earth as it is in Heaven, that we may "Willingly and chearfully perform thy Will; glad that we "thy poor creatures have any opportunity to do any service to thee, the ugh thou needest it not, and thankful that thou "art pleased to accept of the Obedience of thy creature."

4. Confequently, an Angelical Obedience is Speedy, Swift, They dispute not the reason of the Command, nor delay the performance of it: Like the Centurion's fervants, he faith to one, Go, and he goeth: Luke 7. 8. And, Lord, as thus thy Will is done in Heaven, to let it be done on Earth: when thou commandest things that "our flesh and blood have much ado to digest, would fain "be reasoning against, or at least angry in the observance, give us this grace not to confer with flesh and blood; "Gal. 1. 16. but resolvedly and speedily to obey thy Will: When Abrabam was called to leave his own Country, he obeyed, and went out, not Knowing whither he went; Heb. 11. 8, when commanded to facrifice his Son, he/rofe early in the Morning, and goes about this hard imploy: Gen. 12. 2. Lingrings and Reasonings upon the Commands of God, as they carry in them a want of Duty, fo they always bring with them much disadvantage, either wholly intercepting Nn 3

cepting our Obedience, or mingling with it much until

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linguess and averseness to it.

5. A Heavenly, Angelical Obedience though it be full of Perfection, yet it is full of Humility. They know that the owe an infinite Obedience to him, from whom they receive their Being; and that their Obedience to God is but the payment of that Debt they owe to him, and cannot make him a Debtor to them: They know that infinite diffance between the infinite God and themselves, though glorion yet infinite Creatures; and therefore they do not only pay their Obedience, as a just Tribute to God, without arrogand of merit; but they do it with all the Reverence and Acknowledgment that is imaginable. Both these we find in the Adoration of the 24 Elders, Rev. 4. 10, 11. they fill down before him, and cast their Crowns before the Throng faying, Thou art worthy, O Lord, to receive Glory, and Honour, and Power. The distance between God and Man is inf. nite; and though the Angels are nearer unto God in perfection of Nature than Men, yet still the distance between them is infinite: here is the Odds, the Angels fee theird. stance, and see more of the Perfection of God; and the more they see of him, the more they Adore and Reverence him, and the Humbler they are in their Services; because they see the greatness of their distance. And if Angelial Obedience, that is so perfect, shall be mingled with so much Reverence, with fo much Humility. Should our services, that are so imperfect, be allayed? " O Lord, Let thy Will be thus also done in Earth, as it is in Heaven: Give "us a sense of thy infinite Glory and Majesty, of that infi-" nite distance between Thee and thy Creature; that with "all Reverence to thy Majesty, and all Lowliness in our "felves, we may appear before thee in all we do for Thee; "Give us a sense of that infinite Debt of Obedience, that we " owe unto Thee, for our Being, that product of an infinite "Power, and an infinite Motion; for our well beings, out " reflitution in Christ, without whom our very Being would "have been our burden: Give us a fense of the great imfello

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" effections of all our best performances, that needs no less Sacrifice than the Blood and Intercession of Christ, to with them from that guilt that would damn us, if we had nothing elle to answer for; Give us a fense of thy Great Condescention to thy weak and finful Creatures, that are blessed to deliver unto us the knowledge of thy Will; and when we by Nature are unable to conceive it, or to believe it, doft give us Light to understand it, and Fairst wallent unto it, that thy Law is Holy, Just and Good; and when for all thefe convictions of thy Truth, our hearts, the feats of Rebellion, do oppose it in the Love and Practice of it, thou art pleased to send down a power-"full working of thy spirit to chase out of us those oppo-"frions of our corrupted Nature, and to make us willing in "the day of thy power, and to strive with and subdue our "hearts to any measure of the Love of thy Will; and when notwithstanding all this, our poor and lean perfor-"mances are mingled with much of our own deadness, conmary motions, and pollutions; yet thou art pleased to "frinkle our Obedience with his perfect Righteousness; "to forgive the defects; to cover the imperfections; to "rectifie the deformities of all our Obedience; to pardon "what is ours, our fins and defects, and to accept and re-"ward what is thine own, as if it were ours, when Thou "workest all our works in us, and yet rewardest Us, as if "We had wrought them.

And as in the distinct considerations of the Will, of the Counsels and Commands of God, we are to desire that his Will may be done on Earth as it is in Heaven, so in the conjunct consideration of both these Wills. There is not an assistance Counsel and Fore-appointment of God; and yet to the production of these Events we find a mixture of Actions, that expressly thwart the Command of God. The greatest Event, and of the greatest concernment that the World ever knew, or shall know, was the Death of Jess Christ; and though he was thus delivered by the de-

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terminate Counsel and foreknowledge of God, yet he Fews took, and by wicked hands, Crucified and flew him Acts 2. 33. The Counsel of God was a most Wife and Merciful Counsel; the action of the Jews that fulfilled this Counsel was a most cruel and unjust action; yet the injustice of the instrument did no way affect the County of God, nor the Counsel of God no way Justifie the all on of the Jews; witness that heavy Curse that upon the own imprecation lies upon the actors and their policing unto this day, bis Blood be upon us, and upon our Children, Manh 27. 25. The man fins most willingly, and though the Wife God intermingle occurrences, that make the find actions of men instrumental to his Counsels, yet their Guit is no less, and no less their own, by being subservient to his Counsel. God hath given thee a word of Command he hath shewed thee, O man, what is good and what doth the Lord require at thy hands! Micab 6.8. Thou needest not, nor mayest seek out for a Rule of thy Adi ons in the Secret Counsel of God; nor endeavour to just fie thy Actions, because in order to the fulfilling of those Counsels; but keep to that Rule which he hath given, I the Law, and to the Testimony. Deut. 29. 29. The ferre things belong unto the Lord our God, but those things that are me vealed, belong to us and to our Children for ever.

"Therefore, O Lord, teach me to wait upon the Will of thy Counsels, and to be instrumental in them; that I may nevertheless ever obey the Will of thy Command; that while I act thy Will, as a Creature, I may never neglect it as a Man or a Christian. Thy Wisdom, i is true, can bring about thy Counsels by the sinful actions of men; and as thou turnest the Hearts of Men as Rivers of Waters, so thou turnest the sinful motions of the Heart, as a skilfull Workman can turn the streams of water, so that whilst it moves naturally, it shall bring about Ends that are of a higher constitution: But surely if thou canst make those works of disobedience serve thy Providence, much more canst thou use such actions to the

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"the fulfilling of thy Councels, that are fulfalle to thy Commands; therefore as the Will of thy Councels is done in
Heaven by the Angels and bleffed Spirits, in fuch a way
as is fuitable to thy Commands; So let thy Will be done
on Earth, that while we serve thy Providence, we may
nevertheless obey thy Will; and whiles we closely observe
what thou requirest, that we may Contentedly, Patiently,
Cheerfully and Thankfully submit unto, and receive what
thou in thy most Wise Councel dispensest.

## · Give us this day our daily Bread.

Our Saviour directs us, Matth. 6. 23. to feek first the Kingdom of God and his righteousness, and then promiseth that the things of this life shall be added to us. And according to the Method of this Dostrine and Promise, so is the Method of this Prayer; first to feek the Glory, Kingdom and Will of God, and then for those things that are necessary for our selves. And though he hath promised that they shall be added to us, yet he directs to pray for what he hath thus promised to add. And this is the course of God's Will and our Duty, that we should beg of God what he hath certainly promifed to give. The Promifes of God, as they are the warrants of our Prayer, fo our Prayers are required, though not as causes, yet as means of fulfilling his Promises. And then a Promise is most fuitable and fitly performed, when it is fued out by our Pray-When God had promised to build the ruined places. and plant that which was defolate, and had engaged his own Name and Truth to perform it, I the Lord have spoken it, and I will do it, Ezek. 36. 36. yet requires their Prayers to precede the performance of it; I will yet for this be inquired of, by the house of Israel, to do it for them; and that amongit others upon these Considerations.

1. To flew our Dependance upon him: All Creatures, as they are effentially depending upon God in their Being and Prefervation, so according to the measure of their power

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they tellifie that Dependance, Plalm 1 04. 21. The land Lyons seek sheir meat from God. Psalm 1 49. 9. He gives has Beast's sheir food; and so the Young Ravens which cry. Psalm 145. 15. The Eyes of all wait upon thea, and shou givest the sheir meat in due season. There is a secret and unknown testification, even in the sensible Creatures, of their dependance upon God for their hivelihood, and much more is required, and that most justly from Man; It is an act of Mercy and Bounty for God to promise and to give; and an act of Duty and Recognition for Man to seek.

2. It brings the Soul more to fee and to acknowledge and magnifie that Mercy that is given, when it is first sued out from God by Prayer. A Blessing obtained upon Prayer carries a more immediate impression of the Liberality of God.

than when it is given unfought for,

3. It makes a Blessing the more acceptable, when obtained; and the more comfortable and contenting in the enjoyment; when a man, together with the Mercy he receives, receives also a sense of the Mercy and Goodness of God coming with it: and as in respect of this concomitance, so it most times salls out, that such Blessings so obtained are more suitable, and seasonable, and ample, and seasonable, and ample, and seasonable, than such as come in an ordinary way of Providence.

4. It fits a man with a better mind to use them with Thankfulness time God, with Sobriety, and yet with Cheerfulness; when a man shall consider that this Blessing I had from the hands of the Almighty God, derived to me by that means that he hath enjoyned, Prayer bottomed upon his Promise. The disturbance that grows to any man in any condition is either out of a disproportion of his condition to a right mind or desire, or a disproportion of his mind to a right fruition: A Blessing obtained by Prayer avoids both; it brings a proportionable good to his mind and desire; and it suits the Mind with a proportionable temper to the Blessing. Eacles 6. 2. Solomon tells us of a man to whom God had given Riches and Wealth and Honour, so that he wanted nothing that his heart could desire; yet God gave

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are him not power to eat thereof: the discomposure of his Mind robbed him of fruition as equally, as if he had not he the possession. But the blessing of Wealth gotten by Prayer is accompanied with a Mind to use it comfortably and chearfully, yet foberly and humbly. Sin hath put a are in the Creatures, that they prove unufeful; and it but out a Curse in the Soul, that it corrupts the Creature, s in ill stomach doth good nourishment; so that often imes they are occasions of Excess and Intemperance, of Pride and Haughtiness, of Carnal Confidence and forgetine of God; Prov. 20. 9. left I be full and deny thee, and fay, Who is the Lord? Prayer is by the free Goodness of God made a means to take out the Curse from both; it sanctifies the Creature, I Tim. 4. 5. Every Creature of God is Sanctifidby the Word and Prayer: by the Word of Command given wthe Creature to make it serviceable; and by the Word of Promise given to the user; and by Prayer laying hold won that Promife, and fuing out that Bleffing that is conained in it; and it fanctifies the heart, keeps it in dependance upon God, in confidence in him, and Sobriety before him; it teacheth him that the bleffings of this Life ome from him, are his bleffings, my Corn and my Wine, and my Oyl. And accordingly the Heart is tutored to use them with all Moderation, Thankfulness and Contentedness. 1. Give us, &cc. Give us our Bread, not pay it us as a Duty. The best Title we have to all our Bleffings is Free Gift. God did not, nor could at first owe to any thing its Being; and having given a Being to any thing, he owes it not Preservation, nor the means of it; but the gift of the latter is as free as of the former. When God faid to Man, In the sweat of thy Brows thou shalt eat thy Bread, Gen. 3. 19. he gave him not his Bread as the Wages of his Labour but annexed his Toil and Labour as the Curse of his Life; and yet fuch is his Mercy that he gives us our Bread for asking it. Matth 7. 11. How much more shall your Father which is in Heaven, give good things to them that ask him? O Lord, I have no Title to the Necessaries of my Life,

but thy free Gift and Bounty; and bad I any, yet my continul Sins do every moment forfest that Title. The Begger that he Bread at my Door, bath a better right to the Bread belog a against me, than I have to the Bread I eat, as from thee. I can therefore before thee for the Necessaries of my Life with all about reme and desestation of any Merit in my self to deserve them; they are thine before thou givest them; and they are not mine they are thine before thou givest them; and when thou hast given them they are still thine, and Blessed be thy Name that thou are pleased to them me for the asking. Nor doth my asking of my Bread and Hands deserve the Gift of it to me, but it is the means which the bast sanctified by thy free promise to procure them for me.

2. Give us our Bread. We cannot give it our selves, our Good is not in our own hands nor power; it is he that giveth thee power to get Wealth, Deut 8. 16. 19. without his Bleffings my Labours and Projections will prove fruit less; it is vain to rife early, and to go to bed late, Plain 127. 2. or if they arrive to acquire the Bread I want, ye be can blow upon it and make holes in my Bag, Hage. I. 6, 9. can fend Worms into my Manna, Exedus 16. 20. or if my Store become not unferviceable for me, yet it mult be his Bleffing that must enable me to eat of it, Eccles, s. 19. and 6, 2. I will therefore be honeftly industrious to get my Bread; for it is my Duty, Gen. 3. 19 of thy Brows thou shalt eat thy Bread. But I will not be solicitous touching the Event; for he bath faid I will not leme thee nor forsake thee, Heb. 13. 5. And if the Providence of God fecond my Endeavours, yet I will not facrifice to my Net, Hab. 1. 16. but with acknowledgement bles the Hand of God that gives me the Bread, and labour and pray to make it Bread to me; for Man cannot live by Bread alone, Matth. 4. 4. but by that Word of Bleffing whereby he makes it my dayly Bread.

3. Give us our Bread, yet if thou give it not, give us Contentedness; for what cause have we to murmur at the denyal of that which thou are not bound to give? or if thou turn our days Bread to Bread of Carefulness, or of Affliction, yet give us Pati-

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and we shall be able to live upon this Bread. Our daily head is thy free gift, and therefore if thou give it not, it is to mur) nor cause of repining. rections Constitution of profession make these our confidence

## This Day, or Day by Day.

rether trule in enville cost in one il berefer And why not bread for to morrow, as well as for to day? me reason of the Prayer is contained in our Saviour's Commands, Matth. 6. 32. Take no thought for to morrow. And the rasions of that Command are these.

To keep us in a continual Dependance upon God And his our Saviour enforceth upon the confideration of the ve-Fowls, Matth. 6. 26. They Som not, neither do they Reap. m gather into Barns, yet your Heavenly Father Feedeth them; and that, in due Season, Plalm 145. And are ye not much better than the? When Elias was at God's immediate finding, the Ravens brought him Meat in the Wilderness at seasonable imes. Supplies beyond necessity of the present are apt to make us either vainly profuse, or vainly confident. An Example of the first we have in the Prodigal, Luke 15: 12. that would have all his Portion at once that belonged to him; he walted it in riotous Living, which he did not before, when his Father's Care measured out his Supplies according to his Exigencies and Occasions. An instance of the latter we have in the Rich Man, Luke 12. When his Store out grew his Receipt, so that he projecteth the building of greater Barns, he then Sets up his reft; Thou haft much laid up for many Years; Eat, Drink and be merry. Ifrael was in less danger when he fed as it were from Hand to Mouth in the Wilderness, than when he had Eaten and was full; when his Herds, and Flocks, and Silver and Gold were multiplied, then his Heart was in danger to be lifted up and to forget God, Dene. 8. 3, 13, 14. And accordingly it proved when Fesiarum waxed Far, he kicked, and forfook the Lord which made him, and lightly effectsed the Rock of his Salvation, Deut. 32, 15. And fuch is the baseness and falseness and Pride of our Hearts, that could

could we have our turns ferved by any other means, than from the hands of God, we would never feek unto him and when we have any thing beyond the exigence of on present Condition, we presently make that our confidence We had rather be beholding to any thing than to him, and father trust in any thing than in him. Therefore in great condescention to the waywardness of our Natures, he is often pleased to keep the Treasury of outward Bleffingsin his own hands, deliver them out by little and little accord ing to our present Exigencies, that so though the baseness our Natures will not, yet the necessities of our Nature and his wife Difpensation enforceth us to make our often Added fes to him to beg our Bread of him, as often as we have necessity to Eat, that thereby we may learn to depend upon

2. Though our foolish hearts cannot think so, yet con tain it is, that God is the best Treasurer of his own Bles lings for us. He husbands them better for us than we can our folves; dispenseth them with more Prudence, Seasons bleness. Convenience, than if they were at our taking. He knows what proportion is fittest, what time Scasonablest and therefore we are taught by this part of this Petition to trust God with his own Bleffings, and with the dispensing of them. Our Father is a Wife and Merciful Father, and we are foolish and inconsiderate Children. Let us trust him with our Portion, it shall certainly be better managed in his Hands than in ours. Though he gives not out to day what is fit for to morrow, yet he hath the same Store of Mercy and Wisdom to morrow that he hath to day, or had yesterday. And if he gives me enough for this day upon my Petition, what need I trouble my felf about to morrow? when to morrow comes I will beg it, as I did to day; and I doubt not but he will deal as bountifully to morrow as he hath done this day. Therefore I will beg w day for the Bread of this day, and beg to morrow Bread for to morrow, and not anticipate my Duty by begging to day Bread for to morrow. pillos

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To put us in mind of our Moreality. Why shall I be folicitous for to morrow, when I know not how God will dispose of me before to morrow comes? Who can tell that a day may bring forth; I will wait therefore all my prointed time till my change cometh, Job 14, 14, and if God spare me my life till to morrow, it will be then seasonable to beg Bread for that life, as I have done for this bay.

hard a great ow Our Daily Bread of stold or marait along

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fronth of Life, Pfalm 104 15. Bread is the Staff of Life, the fronth of Life, Pfalm 104 15. Bread which fronthough there be a supply of other things; and if this be had, the want of other things may be born; and therefore it comprised all the conveniences for the support of our Natures, Haiah 55. 2. Wherefore do be fronthour money for that which is not bread? Pfal. 132. 15. I mill abundantly blefs her providing and fatisfic her poor with bread. So that when I beg my daily Bread, I beg for all the conveniences for the support of my life.

for Pood for our necessity and conveniency, not for our cultofity or superstuity; and, with Agin, to desire food convenient for us, Prov. 30 8. The Istalian had their daily supply of Bread from Heaven, and they were not convented, but tempted God and asked Meat for their Lusses, Palm 78.18. And they were not estranged from their Lusses, his while the meat was yet in their mouths, the wrath of God fell man them. A Petition for Supplies to be consumed upon our Luss, is with more mercy denied than granted. Fames 43. When we are to ask for Temporal Supplies, our

1. The Refriction of it: Our Saviour teacheth us to pray

swiour teacheth us in this Petition, Modelly, Moderation, and Contentation; if we have Food and Rayment, therewith to be content: not but that Abundance is a Bleffing, and fuch as wherein God not only allows, but

requires

requires a cheerful and thankful use; Deut. 28. 47. Beach that ferroft not the Lord thy God with jeyfulness and gladalist bears for the abundance of all things, therefore Shalt this fire chine Enemies, &c. Wealth and Abundance are Bleffings of God, fuch as we mult receive with Thankfulness, and us with Cheerfulness, Sobriety, and Liberality: But we have no promise to be Rich or to have Abundance; if God gives it, he is better than his Promise, and we have great cause therein to bless his Name: but we have a Promise of fupply of our necessities of Nature, and the Promited God is the foundation of our Prayer. We have committee to pray for Bread, not for Delicacies or Superfluis Thefe, if given, may be lawfully, and must be thankfully used; but if not given, we must live contentedly and thank fully without them. God knows what proportion best in teth us, and if he gives us our daily Bread, he gives us much as we have a commission to ask; and yet by asking only for daily Bread, we are not bound to ask meerly for the necessity of the support of Life, but for a comfortable and convenient support according to that condition wherein God's Providence hath placed us. That may be Bread to ones Meal for his Convenience, which may be Quails to anothers Meal for his Lusts. And this variety may arise by the difference of stations, or degrees (that may be but Bread for Solomon's Table, which may be Quails for a met ner person:) the difference of relations and dependencies the difference of tempers and conflictations of body, the diff ference of feafons and occurrences. There may be a Seafon when our Lord gives us a commission to eat whatsoever our Soul defireth, fo it be done before the Lord, and as in his presence, Deut. 14 26. And there is a Season when flaying of Oxen, and killing Sheep, and eating Flesh, is an iniquity not to be purged, Ifa. 22, 12, 13, 14. The Wife God, that ordereth and disposeth all times, and perfons, and circumstances, doth with the same Wisdom it them with fuitable Concomitants and Adjuncts. He hath made every thing beautiful in its time, Ecclef. 2. 11. But

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but belide this Bread for our Bodies, there is Bread for sads, which comes under this Petition : The Bread of and the Water of Life, John 6. 32. this is the Life of Souls. And as much as the Good and Support and the of our Souls is of more concernment to us, than the Me of our Bodies, fo is the Bread of our Souls of more concomment for us to ask, than the Bread of our Bodies: this Brift, John 6. 34 I am the Bread of Life, be that cometh was shall never bunger, and be that believed on me shall mever bird, Bread, like the Widow's Barrel of Meal, that shall ever diminish unto all Eternity. This Bread our Lord th been pleased already to give us, Christ and his fulness; and nothing is wanting if we have but a hand to receive And this Bread we eat when we believe the Truth of God concerning him; when we often contemplate upon the Mercy of God in giving him, and upon that mighty Salvation which in him he hath given us; when we have often recourse unto him for Grace and Mercy; when we arry unto him all our flock of Love, and Admiration, and Dependance, and Recumbence, and Refolution of Spiit. And here we find Bread for our Souls in the most comprehensive latitude, accommodate to every condition of the Soul: Here is Bread to feed and to strengthen it, the Grace and Spirit of Christ; Physick to cure and recover it, the Satisfaction and Merit of Christ; Varieties to feast and to refresh it, the Promises of God, Joy in the believing, unspeakable and full of Glory; Bread that will satisfie, yet never fatiate; but the more we feed upon him, the greater is our plenty, and the better our stomach.

To conclude then the whole confideration of this Petition When; I pray for my daily Breid, my Soul doth or should run into such thoughts as these: "O Lord, thou did'st at first freely give me my Being. I could not deserve it when I was not: The same Title that I have to my Being, I have to my Preservation, and Support of my Being; it is still free gift, and therfore I come to thee for my Bread upon no other terms, than as a poor Begger to a

"most Bountiful Lord. And because thou hast commend ed me to cast my care upon thee, therefore I feet m Bread of thee for this day, which thou haft hitherto "me. I defire to trust thee with my Portion, and it is my "happiness that my Portion is not in my own hands, he "in thine. Give therefore, I pray thee, Bread for the day, and when to morrow comes, I will beg Bread of thee for to morrow; and if thou givest me this day for "plies beyond the expense of this day, I will use it that "fully, and nevertheless dependingly; for I will tener my Petition for my daily Bread, flill. It is thy Bleffer "that gives my Bread power to nourish me. And the which is Bread to day, and fufficient for to morrow, my "without the Bleffing upon it, like the Ifraelites Manma, kept beyond thy Command, be Worms to morrow. "And because thou halt promised, that verily I shall be fed, Pfalm 37. 3. Upon that promife of thine I beg food "and cloathing convenient for me. If thou givel me no more, or not fo much, give me Contentedness, and hankfulnes; and if thou givest me more, give me "Thankfulness for it, Sobriety in the use of it, and Like rality in the differning of it. In giving me but enough "I am Steward for my felf; and in giving me more than "Enough, I am but a Steward of that abundance for thothers. But above all, Ever give me of the Bread of "Life, that whilest my Body is fed, my Soul may not be flarved, either for want of that Everlasting Bread, or for want of an appetite to it.

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And forgive us our Debts, Matth. 6. Our Sins, Luk. 11.

Sins. We are all under the guilt of Sin. No man live and fins not, Ecclef. 7. 20. If we fay we have no fin, we deceive our felves, 1 John 1. 8. God made man Righteous at first, and gave him a Righteous Law, and in as much as Man over infinite Jubjection to the Author of his Being, he owed in Exact Obstices to the Law of his Maker: yet God was pleased.

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and to give him this Law, not only as the Rule of his bedience, but as a Covenant of Life and of Death; vig. he fo long as he and his Seed should observe that Law, to ng they should enjoy blessedness and Immortallity; and if hould break any part of that Law, they should die the ath. The first man made a stipulation for himself and his Postam, and this was but just, for he had in himself the Race of Mankind: all fucceeding Generations are but pieces of who had not, nor could have their Being but from and so it was but Reasonable and Just for him to conof for all his Posterity. And as it was just in respect of he Person contracting, so it was just in respect of the Manof the Contract; the Law that was his covenant was a and righteous Law, a Law fuitable to the indowments and power of his Nature: Again, the Bleffedness, which by be Obedience he was to hold, was not of his own creating probtaining; it was the free gift of God, and it is but monable that the Lord of this gift might give it in what manner he pleased; and it could not be unjust that the Lord, that gave him this Bleffedness, should give it him under what Conditions he pleased: but he gave it him under nost reasonable and just Conditions, viz. an Obedience to a most just and reasonable Law, which suited with the ability and perfection of his Nature; and therefore when, won the breach of Covenant by Man, he withdrew that defledness from him and his posterity, he did no more then what was most just for him to doe. And thus we fand Guilty of that Sin which our first Father committed. and are deprived of that Bleffedness and Life which our first Father had; and the Privation of that Bleffedness and Immortality is Death; Rom. 5. 12. By one Man fin enered into the World, and death by Sin; and Verf 19. By one Man's difbedience many were made Singers. I Cor. 15.22. In Adam all And by this Sin of Adam all were made Simers, by thefe

A By astual participation of this disobedience; for we were then in him; but that is not all, for upon that reason

every Man should stand guilty of all the Sins committed by any of his Progenitors fince Adam, which feems not to a gree with the profession of Almighty God, Ezek. 18.10. The Son shall not bear the Iniquity of the Father. Bur the case is not alike; for Adam was created in integrity, and perfection, in an ability to perform the Law, and fown a fit person to stipulate for his posterity. 2. And as he was a person so qualified, so the Covenant was made between God and him, both for him, and his Posterity; And, : h we fuffer in the penalty of his Disobedience, so we had a joyed the benefit of his Obedience; we had come in the World with the same Liberty of Will, and Integrity and Perfection of Nature that he had: But all thefe me wanting in any other Person in the World: I. A deset of Nature is gone over all, that none is fit to stipulate for himself and his Posterity: 2. No such contract hath been a any time made between God and any other Man.

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2. By a necessary Consequence; for God having Justly with drawn from Man his Bleffedness and Perfection; and Sin having corrupted and imbased his Nature, we by propagation from him derive a corrupted, depraved Nature, full of impotence, and rebellion, and diforder; Job 14. 4. Whi can bring a clean thing out of an unclean? God was pleased to communicate to Man a Being in the Essence of a Man; and to communicate unto him a degree of Purity, Immortality, Wisdom, and Perfection, beyond the compass of his Natural Subfiltence: but this latter was communicated to him under a Covenant, which when he broke he loft, and not only lost that, but even stained, and corrupted, and inbased that very Being, that after he had finned, he retained. And this is the old Man corrupt, according to the deceivable Lufts, Ephef. 4. 22. A body of death, Rom. 7. 24. And this Depravation of our Nature was followed with the continual Corruption, and at last with the Dissolution of Nature: and that not only in those who had firmed after the similitude of Adam's transgression, by an actual breach of an express Law, Rom. 5. 14 But in all that were partakers of Adam's corrupted the por that is not all, for upon the

every

amored Nature, even Infants; and fo Death passed over was true, though milepan

And as thus we partake of Original Sin as well by being actors in it, as also by derivation of a corrupted Nature; fo this corruption of our Nature produced in all Lives continued and renewed Actual Sins, the concepints of Lufts, James 1. 15: And thefe Astual Sins, according the difference of those Commands of God, which are polated, are either Sins of Omission, or of Commission; and with come under the extent of this Petition, by the name Sins or Trespasses, Luke II. by the Name of Debts. Marth. 6. For we owe unto God Duty and Obedience, and every Violation of that Duty leaves us fo much indebted God: the least of which is impossible to be paid when once incurred; because it is impossible for us to make that not to have been, which hath already been, and impossible brus by all our future Obedience, (were it as exact as the fill of God requires) to expiate a Sin past; for still that perfect Obedience is no more than we owe; we have herein but done our duty and are but unprofitable Servants; but if it were possible to think that one act of perfect Obedience to God would expiate for any Sin past, yet fuch is the Corruption of our Nature, that not one fuch act can be found: there is in our best actions a mixture and adherence of some defects or other; that makes it become the subject still of this Petition, that which needs Mercy, Pardon, and therefore cannot contain Merit to deserve.

So then all are concluded under Sin, Gal. 2, 22. and confequently under guilt, the effect of Sin; confequently under death, and a curse, the wages of Sin. And this Sin, Guilt and Curse is so closely bound to every one of Adam's posterity, that there is no possibility in the best of them to deliver themselves from it : therefore, O Lord, teach us to

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Forgive us.

Forgiveness is an act of Free Grace, whereby our offended God freely, and without any Merit of ours, remits the

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Sin, the Guilt and Punishment; the Person offended is he only that can forgive: the rule was true, though milapply ed, Mark 2. 7. Who can forgive Sine but God only ? and For giveness is an act of most free Mercy, and nothing of Man in the Person forgiven; Isaiah 4.3. 25. I even I am be, the blotteth out thy transgraffions for my own fake and will not to member thy Sins. Misery, which is the effect of Sin, is the Object of Mercy, but it is not the Defert of it, especially when that very Misery, under which we are brought by Sin, is a Milery wilfully contracted by our selves, and not only fo, but is still finning Misery, a Misery accompanied with stupidity and senslesses, with aversion and opposition against that God, and that very Mercy, that should deli ver us. God commends the freeness and fulness of his Good ness to us, by taking that season to be Merciful, when our condition is most Miserable, not because our Misery & ferves his pity: Ezekiel 16. 6. I faid with thee, when the wast in thy Blood, Live: Yea, I said unto thee when thou was in thy Blood, Live. This Forgiveness is thus prought: Mas that was infinitely bound to Love and Obey the Author of his Being, most ungratefully and unnecessarily Singel against him, and thereby deservedly incurred the Everlastine Curse of the most Just and True God, and forseited his Being: yet, though Man had destroyed himself, Almighty God, of his own free Will and without any other Motive, and by his own Infinite Wisdom, contrived a way, whereby his most exact Truth and Justice might be satisfied, and yet his creature faved, and his Mercy and Goodne's might be infinitely evidenced unto Men and Angels: By an Everlasting Covenant between the Father, and the Son the Son he must assume our Nature, and offer it up as One Sacrifice for Sin for ever, Heb. 10. 12. This was that Mis flery hid from Ages and Generations; the Mistery that the Angels defire to look into, I Pet. I. 12. The Great Millery of Godliness, God manifested in the Flesh, 1 Tim. 2. 16. The great End of the Creation of Man. And by this Sacrifice thus freely given by our offended Lord, we have Redemption,

Redemption, even the Remission of our Sins, Ephel 1. 7 1. 14. And Pardon thus freely given by the Faand yet thus dearly bought by the Son, is with abunance of Love and Grace, proclaimed and tendred unto If in all the World that will but come in, and enter in-Covenant with God in Chrift, Jerem. 31. 34. I will apper their Iniquity, and will remember their Sin no more. And mough this one Sacrifice of Christ, offered up once for I b'a full farisfaction for all the Sins of his Elect, to the and of the World, yet the fame eternal Contract, that mide it fo, did likewife appoint certain Means actually so apwith and make it effectual to us, of Faith to lay hold up-And in as much as, notwithstanding our giving up Names to Christ, many renewed daily fins are comanted by us, our Lord teacheth to refort daily to this Saailice, this Magazine of Mercy, this Fountain opened to with for Sin and for Uncleanness, thence to fetch new applications of this one Sacrifice of our renewed Offence, and to beg our Pardon as often as we beg our Bread. So then,

t. We have the true Original of Porgiveness, the Free Love of God, which gave Christ as the Sacrifice for Sin, and accepted that Sacrifice as the price of our Pardon: So three the World, that he gave his only begotten Son, that have believed in him stroud not perish, but have ever-

lifting Life, John 3. 16.

2. We have the Meritorious Caufe of it, that Sacrifice of Christ, whereby Pardon is imperrated for as many as lay

hold upon it.

3. The Act, which that Eternal Counsel appointed to be the Means of the actual application of it to the Soul, receiving of the Pardon thus offered. To as many as received him, to them, &cc. John 1. 12. For as we live, and move, and have our Being by God, and his Will, and Providence; for the same Will of his hath appointed the means, whereby that Will of his is accomplished, our daily Bread, and the use of it: So, although from God, we have our Pardon,

don, yet the same Will of his hath appointed Faith is Christ, to be the instrument of an Actual or Effective to plication of it; and the Efficacy of Faith, as an influence for that purpose, depends likewise upon the same Will a God, which hath fo appointed. When the Ifraelites were bitten with fiery Serpents in the Wilderness, God com manded Moses to erect a brazen Serpent for their Cum Numbers 21. 8. But although the Divine Will had in nexed a power of healing unto that Serpent instruments ly, yet the same Will appointed the actual application of that Power, to the looking upon that Serpent: Every that is bitten, when he looketh upon it shall live : So though by the Eternal Will of God, a Pardon is obtained by the Death of Christ, yet the same Will of his hath appointed Faith in Christ, the means of receiving of that Pardon; and yet this very means is not in our own power, but it the Gift of God; John 6. 44. No Man can come unto me except the Father draw bim.

4. The renewed Exercise of that Ast, upon occasions of Sin committed or renewed. Prayer for Pardon, which a it doth most naturally flow from the sense of Sin, and of a Pardon impetrated by Christ, so by the Divine Institution, it is required to apply that Pardon actually to the Soul; and it is a high Mercy of God to grant it for the asking, and an Argument of a Proud unbelieving Heart, to think to have it without: and whensoever the Spirit and the Word of God, hath wrought in a Man a belief of, and in the Sacrifice of Christ, the same Spirit doth work in the Heart a desire of it, which is nothing else but the Prayer of the Mind; for it maketh intercession according to the Will of God, Rem. 8, 27. And herein we therefore say

swa things :

1. Our Duty. Our Sins are many, and daily, even after we have given up our Names to Christ. If we fay we have sin, we deceive our felves, I John I. 8. And though meritorously Christ hath satisfied for those very Sins, yet we are to have often recourse to this Sacrifice, fetch our

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ore and our cleaning, in the actual application of this Suffice unto us. Had a Man been bitten by a fiery Serpent, he might look upon the brazen Serpent and live; and had he been bitten again, he must have looked again, or else he had died: it is so with us, only here is the odds; the Man hat had been once cured, if bitten again, might perchance, not have looked again upon the Serpent, and so have died; but it is otherwise here; the same Principle of Life, that shing Seed, I John 3. 8, that did at first make him to see, and sue to Christ for his first actual Pardon, will after a full, a renewed Sin, send the Soul to this Fountain, for a new act of application, of that cleansing and pardoning: he cannot commit Sin, that is, lye in it, without recourse of God for Pardon, because his Seed abideth in him, John 2. 8.

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2. Our Priviledge. If any Man Sin, we have an Advocate, I John 2. I. an Advocate that knows the mind of our ludge, and out of that knowledge, hath taught us, as often as we beg our Bread, to beg our Pardon, and that with affurance that we shall be heard, if we do it in Faith and Sincerity; I John 1. 9. He is Faithful and Just to forin. It is the Proclamation of his Name, Exod. 34. 7. Figuring Iniquity, Transgression and Sin. It is his Promise, er. 31.34. Jer. 33.8. I will forgive their Iniquity, and remember their Sin no more: Even to a revolting and backsliding Creature, upon true Repentance: Isaiah 56. 70 Let the wicked forfake his way, and the unrighteous Man his thoughts, and let bim return unto the Lord, and he will have mer-9 upon him; and to our God, for he will abundantly pardon, Jer. 3. 12. Return thou back fliding Ifrael, and I will not cause mine anger to fall upon you; for I am merciful saith the Lord, and will not keep Anger for ever; only acknowledge thine Iniquity. Christ came into the World to restore in Man the lost Image of God, And when Peter asked him, Matth. 18, 21. How of fhall my Bother sin against me, and I forgive him, till feven times? Fesus said unto bim, I say not unto thee, till seven times, but till seventy times seven times. And surely that Mercy,

that Christ required in a poor mortal Man, is infinitely at ler in the merciful God, who delights in Mercy and to

givenels: Only remember,

F. To take heed of Prefumptuous Sins, Premediated Sins against knowledge, and against convictions, Sins with a presupposition of Pardon, Deut. 29. 19. That had a bimfelf in his heart, Jajing, I shall have peace, though I was the Imagination of my heart. The Lord will not space he These, though they cannot exceed the Mercy of God a Pardon them, they many times shut and seal up the Sol against Pardon, hard ning the heart to a great difficulty, not a small impossibility of Repentance, and by that men the Soul is disabled with any comfortable ground or assume to beg Pardon, without the great Mercy of God of soften that heart again.

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2. Make a frequent and ferious Examination of thy put Actions; measure them by the Rule of the Word of Gud, and find out that accurred thing, whatloever it be, that displeasing to him; so that, as much as may be, the may's distinctly, and with reference to particular fins, a faults, or failings, pray over this Petition. There is not day, but by a wary observation, thou wilt not only find general indistinct distemper, which is to be the subject of this request; but particular, special, eminent Evils, that deserve a particular reflection upon them, in the repetition of this Petition. Les us search and ery our ways, and turn to the

Lord our God: And to this end.

3: Endeavour to keep thy Conscience always Wakell, Vigitant, Tender; be content to listen to her Chiding; she seldom quarrels without a cause: but suppressing, checking, and stiffing the language of Conscience, makes her a last either sullen, or tensless, or outragious. A vigitant Conscience will prevent thee from many tins: but it it do not, it will tell thee of them, and bring thee upon thy knee, and make this Petition seasonable, and a Pardon gotten thereupon acceptable and comfortable, For how can that Man, with any sense beg Pardon for a sin, when he scarce

well himself sentibly guilty of any? This Pention is delimed up but carelelly, and coldly, and fruitlelly, by such a prior roll with median and the state of the prior of the prior

Give God the Honour of his Justice, even when thou had for the benefit of his Mercy, in aggregations to the first and due height; in owning damnation and utter rejection a dejust reward of every lin, humble the Soul truly and truly for it. This will make the Proper carriest, and the honour of his Justice, and the Glory of his Mercy, which is all the Tribute thou and pay unto him for his free Goodness, in giving thee has Pardon, without which thou were evernally lost.

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Give thy Mediator the Honour and End of thy Releasion. Thy Saviour died, it is true, to obtain thy Parlon, But wilt thou continue in fin, that Grace may abound in that thou may'lt be pardoned? and renew thy fins, that foil may renew his Pardon? God forbid. Thou doff, as such as in thee lyeth, disappoint the End of Christ's Death, no therefore died; that he might redeem unto himfelf it healiar People, realous of Good Works. Let the begging day Pardon, be even accompanied with a refolution not notified again; otherwise God, that lees thy heart, looks you thy asking of Pardon, as a higher and more impudent, and prefumptuous fin, than that which thou feemelt to beguinergiveness of.

6. Upon the discovery of any particular Sin, which in 2

fecial manner concerns thee, beware of thefe things

Is Sleeping in it, without recourse to God for Pardon first; or slipping over it in the Prayer without a particular Animadversion upon it. Be content to open this Sore; the longer it is kept covered, the worse it is. Thou mays thou that every sin is written before God with a point of a Diamond; and though thou art contented to forgive it, or wincursion of time to wear out the remembrance, or at that the horror, of it; yet it is written, and thou thalt be size to hear of it, and the longer it continues, the harder thy heart grows; and the deeper doth the Canker and

Stain

Stain of that Sin, work and spread into thy Soul; and a more difficulty is thy Pardon obtained, and yet the searnestly sought. It is a secret Curse in thy Bosom, the makes all thy Services to God unacceptable and unavery and who can tell when the Decree may come out, who this Sin will ripen into an eminent Judgment? Therefore clear thy account with God betimes; let not the gulls of Sin lye long upon thy Conscience, but make thy Peart to times; sue out thy Pardon speedily. Thou knowes are

what a day may bring forth.

2. Yet after Sin freshly committed, fall not present beg thy Pardon, till thou hast humbled thy Heart, in put it into a fit frame to come into the presence of Gol till shou hast got a sense that is an evil thing, and a bing to depart from him; till thou hast crept to thy Savier Feet for his Blood to wash thee, and for his Righteousist to cover thee, and for his Mediation to bring thee, obswise a defiled, polluted Creature, into his Father's present under his Patronage; till thou hast mourned over his whom thou hast pierced; and been assamed before him thy miscarriage; and acted thy Faith upon his All-sufficent satisfaction; till thou hast taken up Resolutions of the ture amendment: and then in the Name and Mediation in the Saviour, fall upon thy knees, and beg thy Pardon.

As we forgive our Debtors, Luke. 12. For we forgin

our Debtors, is a heaten was to wasvool bedrood &

Here we Learn,

1. That it is our Duty to forgive others, Matth 18 21, 22. Upon their repentance, Luke 17, 4. If he so pass against thee seven times in a day, and seven times a day, turn to thee, saying, I repent; thou shall some time: and that upon these Considerations: 1. From the conformity that is, or should be, in our Nature, to the Nature of God: he is slow to anger, and of God Mercy, Psalm 145. 8. Who is a God like unto thee, the pardoneth iniquity, and passet by the transgressions of the means of his heritage? He retaineth not his anger for ever, by

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tage be delighteeth in Mercy, Micah 7. 18. And Christ coming to renew the broken Image of God in Man, and to mew him after the Image of him that created him, doth morn and imprint this part of the Divine Image, Luke 6.26. Be ye merciful as your Heavenly Father is merciful. And Mercy in the Heart is that excellent habit, from whence forgiveness proceeds. And hence it is, that where the Spint of Christ comes, it assimilates the Nature to that dispofinon, Gal. 5. 22. The fruit of the Spirit is Long-Suffering, Genunels. Meekness. 2. From that great Commadment enovned by God in the Moral Law, Thou shale love thy Nighhar as thy felf. And much more inforced under the New Covenant, even to the Love of our very Enemies, Matth. 1.44 I fay unto you, Love your Enemies, and confequently foreve your Enemies, for Love is that affection that produand Pardon, and this injunction lyes upon us under the ame obligation whereby we are bound to love our Brefren; for the Love we owe to God is that grand Oblieation that binds to whatfoever he commands, John 14, 15. If ye Love me, keep my commandments; Therefore if ye love me, love and pity, and pardon your Enemics. 3. From that great Equity and Reason, the proportion of God's dealing with us, Matth. 18. 22. I for gave thee all that debe because thou desired st me; shouldest not thou also have had compaslim on thy fellow servant, even as I had pity on thee? Coloff. 3. 13. Forbearing one another, and forgiving one another, even as Christ forgave you. If God should require obedience to any command, though I saw no reason for it, yet the Love of God would constrain me to reason thus; Though I see no reason of this Command, yet when I consider who it is that commands it, even the Infinite and Merciful God to whom I owe my felf and all I hope for, I fee reason enough for me to obey, though I see not the reason why God should command. But in this injunction of Forgiving my Enemy, I fee a most just and proportionable reason of my Obedience: I owed unto God a most Infinite Love and Obedience to the uttermost possibility of my Being, for from

him I had it; and when I broke that Allegiance, Toud unto him an Infinite Debt of Guilt and Punishment; with this guilt I likewife contracted an innate enmity again that God, to whom I owed to vast a debt of Duty and Guilt: this very God freely, without my feeking, who I hated him, fent me his Son with a free Pardon of all the Infinite Guilt, and commanded me to flew Mercy to to offending Brother: the offence that I committed against an Infinite Obligation of the creature to his Create the offence that my Brother commits as against me, is on ly against some petty relation; we are otherwise both equals. God freely forgave me, when there was nothing to enjoyn, or in force, or deferve, or so much as to feek and is it not reasonable that I should forgive my Brother. that it may be feeks my Pardon? but if he doth not, or common Lord and Master enjoyns it.

2. Consequently upon the former, the not observing of this Duty, doth most Justly and Reasonably described should not be heard in this Petition. If I can so boldly and unthankfully encounter a Command of God standing upon such just and reasonable grounds, With what face can be pect a Pardon from him at my request, when I refuse to

Pardon my Brother at his command?

3. Consequently also the Pardon of my Brother is me Meritorious Cause for God to Pardon me: the Breach of any Command is a Meritorious Cause of Punishment; but the Observation of one Duty cannot deserve the Pardon of the Violation of another: God requires me to forgive my Brother, and when I have done so, I have done but my Duty, and do not deserve my Pardon, and therefore when I say, forgive me, for I forgave others, I make not the Pardon I ask, the wages for the Pardon I gave; for as my Brother's Offence against me, holds not proportion with my Offence against God; so neither doth my Pardon of him hold proportion with God's Pardon to me.

4. Nor confequently is my Pardon of others the measure of that Pardon I beg of God: The Offences committed by

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prother against me are not in truth fo much Offences minited against me, as against God; for it is therefore mining to me because done against that Law that he hath and, yet in the Foundation of my concernment, is that alible to suppose no such Law, it were impossible to conme any lajury to be done from one Man to another. So den my Pardon of him is but of flender concernment of own, the chiefest Interest is God's. Again, My Ofagainst God is against an Infinite Obligation, and gand an Infinite Person; but my Brother's Offence against arie relates to me, is but of finite Relation or Obligatim and against a finite Person; and therefore the measure due thing forgiven by me is too fhort and too narrow to and fuit with that whereof I beg my Pardon. Again, My Pardon to my Brother is with a great deal of Corrup. Supercilloufnels, Pride, Grudging, Averlenels, Expohilations, secret Rilings of my Heart against him: O! But sich a Pardon will not serve my turn; I beg a Pardon at the Hands of the God of Mercy and Perfection, a full, 2 perfect Pardon. Measure not out, O Lord, thy Pardon to me conding to my Pardon to my Brother, the thing I Pardon holds me proportion with the Offence which I have committed against the : his is but a finite Offence against me, a finite Creature; mine is an infinite Offence against an infinite Obligation, and aan infinite God : the Pardon that I give, is mingled with ingedness, with Revenge, with remembrance of the thing I forthe; but the Pardon I beg of thee, is an abundant Pardon, lanh 55. 7. A Bletting out, and an everlasting forgetting of my Sins, Isaiah 4.3. 25. Such a Pardon as leaves not behind who emeture of my former Guile; that though my Sins were as Scalet, they may be as white as Snow, Ifaiah 1: 18. Bur.

Forgive us, for we forgive. By our Union with Christ, we partake of his Priviledge of Being the Sons of God; so that as a Father hath tenderness towards his Child, and is apt and ready, upon his submission, to Pardon him,

so there is the same, and a far greater readiness in him to forgive ; I faid, I will confess my Transgreffions unto the Lad and then forgavest the Iniquity of my Sin. As soon as he he but a resolution to beg his Pardon, God prevents his Pen on by granting that Pardon which he intended to at And as by this Union with Christ, we partake of his his viledge, to we partake of his Spirit; and that Spiriting Merciful Spirit, ready to Pardon an Enemy even before le ask it. This was the command he gave us, and this was the Pattern he left us, who, when he was reviled, reviled again, 1 Pet. 2. 21. 23. but prayed for those that fought his Life, Luke 27. 24 Father, Forgive them, for they know what they do. And therefore this Conformity unto the Min of Christ, is an Evidence unto a Man of his Participation him, and that God heareth him as a Father heareth him Child; and by this means Faith is strengthened; and the Soul argues thus in this Petition; "O Lord, I am guilty " my felf of many Sins: but yet, if I am found in thy Son "thou wilt look upon me with the same tenderness that " Father looks upon his Child, and wilt be more ready to " forgive me than I can be to ask it: I find thy Son, wa "Merciful, and ready to forgive, even his Enemies; and "I thank thy good Grace, I find in my felf the same min that my Saviour bore, a mind ready to forgive the h " juries that were offered him; and this disposition I have " not from my felf, nor my own Spirit, for that Spirit " lusteth after Envy; but surely it comes from that met "and gentle Spirit that is in thy Son, and upon this I do " believe I am in some measure united to him; and as la partake of his Spirit, fo I doubt not but I partake of the " relation of his, even the relation of a Son unto thee, and " in that relation, I come before thee, and beg thee tops don my Sins, affuredly trulting, that thou that hat "created in me a mind of Mercy and Forgivenels uno

"others, wilt shew thy self a God of Mercy and Pardon "Lunto me, as a Tather hand and carefe tower semonus."

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6. Forgive us, for we forgive: "It is true, our Pardon of others deserves not thy Mercy, nor can it make
thee a debtor unto us; but, Bountiful Lord, thou hast
been pleased in Christ, in whom all thy Promises are
Yea and Amen, by thine own free Promise, to engage
thy self unto thy Creature, Psalm 18.25. That with
the Merciful thou wilt shew thy self Merciful. Matth. 5.7.
That the Merciful shall obtain Mercy. Matth. 6.14.
That if we forgive Men their Trespasses, thou wilt forgive us: and these Promises of thine, freely and undeservdon in Jesus Christ, thereby to strengthen my Soul, in thy
Goodness, in the free remission of all my Sins.

To conclude, in this Petition the Soul breaths out such Thoughts as these: "O Lord, I confess before thee I am a "Inful creature; I have a finful and polluted Nature, a Body of fin and Death; and this finful Nature fends forth through all my Thoughts, Words, and Actions, foul and filthy Streams in every moment of my Life; and if thou shouldest pass by all the fins of my Nature "and Life unto this day, and shouldest call me to an account for my Errors fince I last begged my Pardon, there were guilt enough left to press me down to the lowest Hell; And this guilt of the least of any of my "fins, as it is more than I am able to answer, so it is more "than I am able to expiate; there is no escaping but by thy free Pardon, and that Pardon I beg of thee in the Name and Righteousness and Promise of thy Son, who knew all "thy Mind, and taught me to feek my Pardon as often as to feek my daily Bread. And in confidence only of that free Mercy of thine, I befeech thee Pardon me: and as I beg the Pardon of my fins in general, fo in special I beg "the Pardon of those Sins, which I committed fince thy "last act of remission granted, and manifelled, and ratified "unto me: this or that neglect of my Duty to thee or my Neighbour; this or that finful, proud, unclean, vain

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"Thought, which hath stained my Soul, and grieved in Spirit, and polluted or weakned my Conscience; this "that uncharitable, or malicious, or unfeemly or vain Word; this or that unjust or unbecoming, or unchritism or ungodly Action; every one of these leaves a spot in " my Soul, which nothing but the Blood of Christ, and thy Free Grace can take away; It leaves a Discase, or Weakness, a Wound in my Soul, which nothing but "thy Free Spirit can heal and recover. And though I "know that my greatest mercy to others, cannot men " mercy from thee, because that mercy is but my duty, and a duty mingled in the performance of it, with me "ny of my own imperfections which stand in need of "thy mercy to Pardon it, and that little good that is in it " is not my own, but the work of thy Grace, as free a "thy Pardon; yet is an evidence to me, that thou will be merciful unto me, in that thou half, contrary to my own mature, wrought a merciful temper in my Heart in others; the fame mind that was in thy Son; and there "fore I am humbly confident that thou half given me " that Spirit of thy Son, and confequently the relation and "privilege of a Son; that, in as much as thou halt give " me a heart to pardon others, thou wilt make good the "Promise of Mercy and Pardon unto me. I make men "tion of my remission of others, not as the merit of thy "forgiving of me, but thereby to strengthen my faith "and to lay hold of thy Promise made in and by thy Son, that if we forgive Men their Offences, thou wilt als "forgive us. And this I beg, not to make room for new "Offences, by pardoning the old, not to continue in sin "that Grace may abound; but with a resolution to forsale "my fine, as well as to confess them, and not turn again "to folly: strengthen me so with thy Grace, that as thou "haft now cleanfed my Soul from my past fins and spots, " fo I may keep my felf from mine Iniquity; that I may "live more to thy Honour; that I may walk with more "Vigilance; that I may every day find my account less, and thy Spirit and Grace more and more effectual in me n conform me to the Will and Example of thy Son, in all Holiness and Blamelefness of Mind and Life: and to that end,

## Lead us not into Temptation, &c.

This Petition directs us to pray for (1.) Preventing Mercy: Lead us not into Temperation. (1) Delivering Mergibut deliver us from Evil. Keep us from falling into Evil; but if we fall into it, deliver us from it.

The Former part, wherein is confiderable.

1. What is meant by Temptation.

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2. What to lead into Temptation.

Temperation may be understood (1.) for an Active Solliciesin unto Evil of Sin: this is done either by the Devil: thus our Saviour was led by the Spirit into the Wilderness. who tempted of the Devil, Matth. 4. T. And therefore he is often called the Tempter; who being a Spirit, is, by the advantage of his Nature, and by the permission of God, the to mingle himself so with our Souls and Faculties, that he can immediately follicit unto Evil. Thus he mingled himself with the Spirit of the Prophets of Abab, and beome a lying Spirit in their Mouths, I Kings 22. 21. Thus bemingled himself with the Spirit of Judas, tempting him to betray Christ, Luke 22. 7. with the Spirit of Ananies, Ada 5. 3. Why bath Satun filled thy Heart? Or it is done by Evil Men, either by their Counfels, Perfusions, or Examples: or by our own corrupt hearts, James 1. 14. Every man is tempted when he is drawn away of his own Lufts and enneed Our corrupt and finful Flesh breaths and evaporates into our Souls those ill and filthy Vapors, which infect, and diforder, and feduce it from God; the Law of our Members bringing us into Captivity to the Law of Sin, Rom. 7. 23.

3. For that act which is not ordered unto fin, but to fome Experiment or Tryal of the temper or disposition that is in a Man; a Temptation of Tryal. Thus God temptal Abraham, when he commanded him to offer up his Son, to prove the fincerity of his Love and Obedience to God. God. 22. 12. By this I know that thou fearest God. To the like purpose were all those disficult dispensations to the Peopled Israel at the Red Sea, and in the Wilderness, that he might humble them, and prove them, and to know what was in their heart, Deut. 8. 2. And for this end God often sends weral Afflictions upon those he truly loves, that their Faith may be tryed. And these Tryals are called Temptations, 1 Pet. 1. 6, 7. Ye are in Heaviness through manifold Temptations, that the Tryal of your Faith may be found to praise, &c. James 1. 2. Count it all joy when ye fall into divers Temptations, how

ing that the Tryal of your Faith worketh Patience.

2. What it is to lead into Temptation, and how God may be faid to lead us into them.

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i. As to the latter of these sorts of Temptations, they my, and do come from God; viz. Tryals of Grace, by the functing and inflicting of Afflictions. It is a work no way interesting his Purity and Justice; It is ordained to singular Endi.

1. To his own Glory.

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2. To the good of those that he thus tries; thereby the thing them to despise the World; to adhere unto him; is reach out after a better Life; to live by Faith and not by sense; patiently to submit to his hand, and to wait upon the for deliverance. By this Refiners fire he consumes their dos, their carnal confidence, building Tabernacles here, the them to their true home, and gives them a proportion of Eternal Comfort and Hope, far more valuable than that Temporal Comfort which they want.

1. As touching Temptation unto Sin.

i. That God tempteth no Man. He that is of purer eyes that to behold iniquity, will never follicit any Man to that which only he hates: It is the great work of God to withdraw Men from sin, and surely he will never draw Men into the James 1. 13. God cannot be tempted with Evil, neither imprets he any Man.

i. As he doth not actively tempt any Man, or move him to Evil; so neither doth he insuse into the Heart or Soul a Receptivity of Temptation, he doth not excite the Heart to dose with any Temptation, or create or stir up any corrup-

don in the Heart to take fire from a Temptation.

And yet in some fort he is said to lead into Tempeation.

1. By withdrawing that Grace of his, whereby we are presented from, and defended against Temptation. We walk in the midst of Enemies and snares: the Prince of the Air bath his Instruments, that most Vigilantly take all opportunities to draw us into sin, evil Angels and evil Men; And were there not a Devil or his Instruments without us to tempt us to Evil, we have an old Man within us, a Fountain, a Sea of Corruption, a deceitful and wicked Heart, a Body of sin and death, that can with much advantage, and doth with Pp 3

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much eafe, draw us into Sin; and the merciful God that feeth these snares, which the evil one lays for us in our way, though we see them not sends out his own Grace and Spin and fometimes removes the fnare out of our way, fometimes lead us another way that we miss the snare: he over rules and restrains this raging Sea of our own Corruptions: and, as our Saviour did to the Winds and Seas, commands them. Peace and be still: he doth by the same Spirit strang. then and enable our hearts, to refult, and oppose, and subduce those Temptations that rise from within, and come from And this Grace of his he owes not to us; his meerly of his free Mercy, Gen. 20. 6. For I mithbeld the from sinning against me; and yet such is his Goodness, that he feldom withdraws this Grace from us unless we thrust is away and reject it; and then he withdraws that Grace of his, and that being withdrawn, that cruel and fubtil Enmy of our Souls falls in upon us, and fubdues us; and that Sea of Corruption within us, that hath now no banks to keep it in, breaks in and overwhelms us. And thus was the Heart of Pharaub hardened by himself, Exad. 8. 15. And yet faid to be bardened by God, Ered 10. 1. by withdraw. ing from him that Grace that should soften it. And this Subduction of the Grace of God principally respects Temp tations from our felves.

2. By Permission. The Devil and his Instruments are under the restraint of the Power of God, and without a Commission, or at least a Permission, from him, cannot adu ally execute that evil that is in their Natures and Wills: he follicits 3ab, by himself and his Instruments, to let go his Integrity, but this he cannot do, without a Permission, 74 1. 12. he seduceth Abab to his destruction; but this he can not do, without a Permission, & Kings 22. 21. he temps David to Prefumption and Carnel Confidence, a Chron 41. 1. but this he cannot do without a Permission: 2 Sam. 34 1. he watcheth the opportunity of God's displeasure against Urael, and gets leave thereupon to tempt David to number the People: and here we may see the infinite Wisdom of God that

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God in managing that evil, that was in the Devil to tempt. and in David's heart to be overcome, to a most just and exelent end; the Punishment of the fin of Ifrael by David's Here was in the same action, Malice in the Devil, Cornution in David, yet nothing but Purity and Justice in God. He never gives the Devil a permission to tempt, that Man may thereby fin; but he turns that Temptation and that Sin ino a Work either of fingular Mercy or Justice. The Deril could not have entred into Judas without a permission; nor Judas have betrayed our Lord without a Permission; nor the Fews have delivered him up to Judgment without a Permission; nor Pilate have judged him without a Permisfon, John 19. 11. Here was Malice and the Devil, and Treachery in Judas, and Envy in the Jews and Injustice in Rice, and Murder in the Souldiers; and yet in God the presteft manifestations of his Truth, and Justice, and Wison, and Purity, and Mercy, that ever the World did or hall fee. While he permits the Instrument to fin, he, nor his action, is in no fort defiled by it, but manageth that fin, which is none of his, to bring forth the Righteousness that is only his.

3. He is said to lead into Temptation, by the External

Dispensacion of bis Providence; and that,

1. By withdrawing those External Restraints from sin; such are the taking away of good Men, good Governours; good Laws. So much Goodness as is in these, is his own; and he may justly call home what is his. As the restraining Grace that he lends to a particular Man is not due to him, so these External Restraints, they are not due to us; but they are the free Mercy and Favour of God; and yet as in the former, so in this, the removal of them is seldom but upon some eminent sin. When Ferusalem had offended against God, he takes from them the Prudent, and the Ancient, and the Honordole Man, and the Counsellor, and gives them Children to be their Princes. Isa. 3. 2. when his Vineyard brings forth wild Grapes, he takes away the Hedge thereof: Isa 5. 5. the good Order, and Rule, Pp 4.

and Laws among them. When God is angry with a Man or a People, Governours of Exemplary Goodness are taken away, not only from the Evil to come; but by their being taken away. Evil succeeds, evil manners, and then evil Events.

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2. By proposing of Objects, which, though they have no evil in them, nor are they propounded to the end to draw Men to Evil; yet the Evil heart of Man takes opportunity by them to act unto Evil. The Egyptian Inchanters could have no more made Blood by their Inchantments without a Permission, than they could make Lice; yet by that act of theirs, Pharaob's heart was hard. ned, Exod. 7. 22. Again, when upon the Importunity of Pharaoh, and the Prayer of Moses, the Plague of Frog was removed, it was an act of Mercy in God, yet when Pharaob faw there was respite, he hardned his heart, End 8 15. And here appears that Sea of Poylon that is in our heart by Nature, that will corrupt an innocent Object, as was the Wedge of Gold; a Mercy, was this to Pharaoh; nay the very Grace, and Goodness, and Patience, and Bounty, of God, into a Temptation to Covetousness Prefumption, Wantonness.

Now from this Petition we learn our Duty in reference

unto these Temptations:

1. In reference to fuch Temptations, which God is pleased oftentimes to send for Tryal, such as are Afficions and Persecutions.

1: That we are not to feek them. Our Saviour teacheth us to pray against all Temptations; they are not in themselves good, but are turned to good by the Wise and

Merciful hand of God.

2. That if we fall into them, to be quiet and contented, and to differn the hand that hath led us into them, and the end why he did, and to co-operate to that end:to learn by them Patience under the Hand of God; Confdence in his Grace and Power to Support us; still to hold our Integrity; not to be amazed and disordered, as if some ftrange Image thing had befallen us, but rest upon that promise of his, who is faithful and will not suffer us to be tempted above what we are able, but with the Temptation will make a way to escape: I Cor. 10. 13. Know that it is he, whose Will thou hast before prayed may be done, that hash led thee into this Temptation. And by this means the Temptation shall be only a Temptation of Tryal, and for thy Advantage; not a Temptation of Seduction.

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1. To prevent us from them: for as they are not to be fught, so all due means is to be used to avoid them.

2. To be delivered out of them.

3. To be supported in them; 1. with Patience to bear them; 2. with Grace to improve them to God's End; and if God say unto thee, as once he did to Paul, My Grace is sufficient for thee, it will become an act of Heavenly Chyminity to turn thy Iron into Gold, thy Temptation into Adrantage.

2. In reference to Temptations unto fin, we learn two special Duties, Watchfulness and Prayer, both joyned together by our Saviour for this purpose, Matth. 26.41. Watch

and pray, that ye enter not into Temptation.

i. Watch; (I.) That thou be not a Tempter: and

1. Beware of Tempting God: (for such Tempters there have been:) (1) By Presumption and presumptuous casting our selves upon unnecessary Dangers, Matth. 4. 6, 7. (2.) By Murmuring and Discontent, Exod. 17. 2. Why sempe to the Lord? Deut. 6. 16. Psal. 78. 18. They Tempted God

in their Heart by asking meat for their Lusts.

2. Beware of Tempting the Devil; for such is the Villiny of our Nature, that we are ready even to sollicit the Devil himself unto Temptation, by adventuring upon secret and unwarrantable Arts, unreasonable Practices, going to Witches, using Charms, Invocations, or willingly being in such places where they are used; adventuring into unwarrantable Places or Companies without any just or reasonable calling thereunto.

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3. Beware of tempting Others unto any fin, either hyperstation, or by thy Practice. The former is more point the latter well near as dangerous; 1. To the person of the ing; Matth. 18.7. We be more the World because of officers. Unto others, especially when the occasion is given by person in eminence of Place or Reputation. Peter's difficultation proves a compulsion, Gal. 2. 14. And this extends us only to things simply evil, but also to the practice of thing in themselves indifferent: I Cor. 8. 11. Rom. 14. 15. Define not him with the meat for whom Christ died. The thing that to thee is indifferent, and so esteemed by thee when it shall draw another into the like practice upon thy Example, but against his Conscience, becomes an occasion to lose his Soul.

4. Beware of tempting Thy felf; and this may be done

divers ways:

1. By giving way to wandring and vain thoughts. The millead the heart, indispose it for Good, corrupt the mind possess it with vanity; as for Example, when a Man will raise an imagination to himself, that if he had such a degree of Wealth, and then what Houses he would Build, what Retinue he would have, what Table he would keep, whe Equipage he would have or fanfie to himself that if he had fuch a degree of Power, then how he would revenge fund an Enemy, how he would honour fuch a Friend and the like. Such is the vanity of our minds that it can, and ofen doth, frame fuch fimilitudes to it felf, and upon them beget fuch follies and vain resolutions as these. The temptation and fin that ariseth out of Wealth and Power really enjoyed are those very workings of the mind upon them : His Confidence, Oftentation, Pride, Revenge, and the like Now in these Imaginations and vain Thoughts, the Soul tempts it self in a double way; First, he tempts his like derstanding into a Lye and a Falshood, by putting himself into that imaginary condition in which he is not. 2. He tempts himself in his Will and Affections, drawing from those very imaginations that he hath thus framed, those my fame missiscis, and that very same poison, if not week, which his corrupted Heart would have drawn from he real injurent of that very Power or Wealth, which he hath imagined himself to have; and thereby improve the very lengination into a real Temptation, staining, comping and poysoning his mind, and commits adultery with his own Imagination. O Jerusalem, cleanse sby self: how he shall vain thoughts lodge within thee? Jer. 4. 14

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a. Idleness. And from this Idleness and want of Imployment the Soul runs out either into these vain Imaginations, whereof before; or into unprostable or since resolutions; and to these the Devil joyneth himself, and if he finds a Man not bused in what he should be, he will-help him to buse himself in what he should not be: David was walking carelessy upon his house, see, and lusts, and sins: he therefore that allows himself to Idleness, thereby tempts

hinfelf to be tempted by himfelf or by the Devil.

2. Trusting a Mans self too much unnecessarily with, or in Places, Companies, or Objects, that carry in them Tempmions to fin; fuch as are Rude, Impious, or Wanton Company, or Conversation; Stage-Plays; Filthy or Wansongs, Books, Pictures; Places of Idolatrous Worship; Presence at Atheistical, Irreligious Disputes or Discourses; Reading Books or Discourses against the Deity, the Scripwres, &c. Fefeph declined Conversation with his Adulterous Miltres: Gen. 39. 10. He hearkened not to her to lye by be, or to be with her. And when the Wile Man diffuadeth from the practice of diffolute Persons, he forbids to walk in the way with them, Prov. 1.15. And not to come nigh the Door of her House, Prov. 5. 8. Not to look upon the Wine when it gives its colour in the Glass. And a Man, that thus trusts himself with Objects, or companies unnecessarily, tompts himfelf: and it is a kind of prefumption to expect, and rare to find, that he comes off without fome Difadvantige. He that hath taught us to pray that we be not led into Temptation, hath given no Promise of Grace to deliver infrom that Temptation; which, contrary to our Prayer and Duty, we feek.

2. As we must watch over our selves, that we tempt no our felves or others, fo we must watch, that we be no tempted; or if tempted, that we be not overtaken: And

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1. Watch over thy ways, and fee that the ways thou go est in, be warrantable ways. Ways that thou hast a Commission of God to walk in, the ways of thy Christian Dut, the ways that are commended or allowed by the World God, the ways of thy lawful profession. If they be such thou may'ft be confident that he that hath given his Angels charge over thee, to protect thee in all thy ways, will to move out of this way of thine, those Snares that the Devil lays for thee, or at least will lead thee belides them. It is true the Enemy hath his Traps hid as well in our ways as out of our ways; but when we are out of our warrants ble ways, the very way wherein we are is a fnare, and is likewise all strewed with snares and traps for us; and we have no promise of direction or protection from God in such by-ways. Therefore confider diligently, Am I in a lawful way? have I a calling or commission from God or his Word to walk in this way, or to be about this business? if so, well then I will trust on him for protection, I am in the great King's High-way: but if not, then I am in an Enemy Country. I have not the protection or promise of God, I am like to meet with Temptations, and to fall under them, I am out of my way, and I know not whither this was dring fire will lead me. And this is the meaning of the wife man, Prov. 4. 26: Ponder the way of thy feet, and let al thy ways be established: That is, consider what way thou an in, and be fure it be a right, and found, and warrantable way.

2. Labour to have thy conversation and malking to be mit God, in his Presence, and keep a constant communion with him: for fuch is his condescention to his poor Creatures, that he is pleased to allow us to walk with him if we will. Emch walked with God, Gen. 5. 24. Noah walked with God, Gen. 6.9. God faid to Abraham, Walk before me and be perfet, Pt hit

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Gen. 17. i. I have fet the Lord always before me, Pfalm i 6. 8. That is, to endeavour to have the whole frame of our convertation as before him, and to have continual communion with him in all the way of our Life; and not only at the flect and folemn times of Prayer, but in the general frame of our convertation. And if thou half such a Guide, he will be to thy Soul, even in the darkest and most difficult and dangerous times, what he was once to his own People, even a Pillar of fire, that thou may'st see thy way before the, and he will shew thee where the snare lies, and how to avoid it; nay, if thou slip into it, he that leads thee by the hand, will pull thee out of it, and will not suffer thy foot to slide.

3. When any Action of any confiderable or unufual nature is to be undertaken by thee, that is somewhat beyond or beside the ordinary track of thy Life, let this have a special and diffinit examination, and be not content with that general care of thy ordinary way, but bring it to a more particular scruting.

r. Consider how it becomes the presence of God, and whether it will abide to be brought before him without some regret and shame: how if this were the last action of thy Life, and presently to be brought into his Judgment, whether it would abide that Tryal.

 Confider whether it be allowed or condemned by the Word of God, or what part, or what circumstance thereof will not abide that Examination.

3. Bid thy Conscience plainly and truly tell thee what the thinks of it, and of every part of it, and what she likes, and what she deslikes of it.

4. See if there be any thing in it that thou wouldest be assumed to own it before Men, or any part of it.

And if upon these Examinations thou canst clear the Action to be agreeable to the Presence and the Word of God, the Testimony of thy Conscience, and darest to expose it to the Judgment of Men, do it: but if it fails in any, (as when a fails in any, be sure it fails in all, though happily in some particular

particular, according to the different constitution of a Man and the Nature of the thing, the exorbitancy will be more apparent, it may be, in one than in another; for all in flies the Presence of God, crosses the Word of God, hun the Conscience, and brings shame) reject it, or so much ofit as upon this Examination will not abide this Telt; there's

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a Temptation in it.

Lipon fuch a discovery of fin in the action to be un dertaken, bold not diffute with thy own corrupt Heart long about but reject it without any more reasonings; for if the enter into debate with thy heart, the is a Sophister and will deceive thee, the will diftinguish, and put differences, and inforce the necessity or convenience of the business, the postbility of a greater good which may outweigh the evil the inconsiderableness of that crookedness that thou hast differ vered, and by degrees at last over-work thee, and bring the about. And the Devil is not wanting to be affiftant in the dispute and to interpose. When Eve entered into discourse and dilpute with the Devil, and heard his reasons, and agued the Cafe, he over-matched her in her Innocence to oftend against a most express and most penal Law: and how much easier will the conquest be over a corrupt and well Soul, when the treacherous field is won already without ny parfustion?

5. If thy Temperation be importunate, lay against it in the other ballance these two Considerations, and if thou wit be reasoning with thy Temptation, reason thus: I am now perfuaded and follicited to this Action wherein, upon Es amination, I find apparently a fin against God and my own Life; and it a true, I have propounded to me the Necessity, or the Prefit, or the Pleasure of it, but I know I am now in the Presences the Glorious and Eternal God, that hath power to bring me out of this Necessity without the help of this finful Action, and is able to blast this Action, that it shall not serve to accommodate this No cellity: before that God who is Lord of all the Wealth in the World and bath promised that he will not leave me nor for sake me; I an before that Gad that hath promised Eternal Pleasures for evermone MORE

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whole that fear him, and can mingle or follow this pleasure the lesed from this Temptation wish a most bitten Curse, even unes d Esernity; And it is this God that bath forbidden me to commit is Sin, and doth stand to see whether I will abide by his Comand or fide with his Enemy; I am before my Lord Jefus that down bis Life for me, became a Curse to redeem me, as nd from my Subjection to fin for the time to come, as from the with of fin for the time past; and that Jesius stands and beholds member I now value or despise that Blood of the Covenant, and undingly ready with Vengeance or Glory so remard me; I am here those glorious and pure Spirits, the Elect Angels, when Cal bath hitherto appointed as Ministers for my preservation, share he and observe whether I hold a Conformity with the Punity of hen Natures, or whether I will foul my felf in the filth, and parthe with their Enemy the Prince of this World. Could the Eyes in Sense behold the least of that Glory shar beholds me it pull make me albamed of my purest Actions; and though I fee int. I am certain it fees me. With what face can I then must this Villainy in the Presence of that God, to whom I, and d the World one our Being? before the Face of that Saviour. oh bath laid down his Life to rescue and redeem mine; before life Angels, who at the Command of God are pleased to be Minifring Spirits for my preservation? How Shall I grieve that Spirit, shom I bear at this very Instant whifeer unto me, Do not the dominable thing which I hate? and what will the end of this be? will it not be a stain to my Soul, and bitterness in the End? what can this Temptation promise me that it can perform? or if it can perform what it promiseth, and promise what it will, can it promife that to me which can be equivalent so the loss of the facom and presence of the Eternal God? the loss and ruin of my mmortal Soul? can it countervail the shame and damage that will ensue upon a contempt committed to the Majesty and Mercy of the Eternal God, before whose immediate view I am now basely and contemptuously, at the follicitation of his and mine Enemy, geing about to commit this evil? Again,

2. Let me but consider, that with the same measure of same that I shall submit to this Temptation, with the

Tame measure of Comfort and Glory shall I relist it. When I consider that in the View and Presence of the Glome God, of my Merciful and Tender Saviour, of the Por and Bleffed Spirits, those Glorious Courtiers of Heaven shall give a Testimony of my Love to God, I shall red and reject the Sollicitations of the Enemy of Heaven, hold fast mine Integrity. Could 30b have but heard in approbation which God gave of it after the Devil had me Chiled his Experiments, Job 2. 3. That be still boldeth in bis Integrity, though thou movest me against bim, it would be abundantly fatisfied him for all his Losses, and abundant strengthened his Heart against all future Temptations, And what we read of him, we may be fure is true concerning our felves; the same practices by the Devil to seduce it and the same attestation given by the Eternal God, if refift his Temptations. But which is more than this he Eternal God, as he stands by to see my behaviour, for flands by me to fupply me with strength, if I feek to him for it, and with an Immortal Crown to reward me in the Victory over my Temptation, which his own strength in given me. I will therefore lay in the Balance against Pleasure of Profit of my Temptation, the shame Punishment from that God that beholds me; and again my loss in the relisting it, the Glory and Advantage in the Presence of God, that I shall obtain in overcoming it.

6. Carry with thee a jealous and Watchful Eye over the in all Conditions and Actions. For there is a Snare and Temptation in every thing thou dost, or that doth beat

thee.

r. Take heed to thy Senges and their Objects: The hast an Evil Eye, a Covetous Eye, a Wanton and Adult tous Eye, an Envious Eye, an Unsatiable Eye; thou has an Itching Ear, or an Ear open to Vanity, dull of Hearing, when that thou hearest is profitable; thou hast a Sawcyan a Luxurious Palate, that if it find not a Snare in thy Table, or a Serpent in thy Cup will easily make it.

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Take heed to thy Understanding, it is apt to ravel out that in impertinent and unprofitable, if not dangerous and reimptuous Speculations, to mispend it self and thy precisar Time in that which hurts thee, or at least, doth thee no east, and of what use will the most of them be within a moment after thy death? Either they shall be known eastly without a minutes study, or they will be unuseful, and unterly unserviceable to thee; whereas every minutes thou spendest here in improving thy Knowledge of and his Word, is sowing of a Seed, that shall in thy importal Soul, yield a Harvest suitable to her condition.

3. Take heed to thy Memory, it is apt to receive the Figures and Impressions of vain or finful Words or Actions; and the Devil is apt to turn that side of the Glass to thy soil, that contains those Characters, especially at such times, when it may divert thee from, or disturb thee in better

Thoughts, or Imployments.

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Take heed to thy Heart, it is a deceitful Heart, a reacherous and a false Heart that will side with the Enemy thy God, and of thy Soul, and of thy Peace; an Hypomical and a falle heart, that will turn into a thouland funtain of all those bitter waters that stream through the aculties and actions; a box full of the Spirits of poylon which will infect all thou dolf, and over-foread the World with villany and furies; a foul, impure, impostumated Prinople, that nothing can cure or change, but the great Lord of the World, the God of the Spirits of all flesh; and yet when God is pleased to set up his Rule and Scepter there, there is never a Minute, but this heart of thine is practifing Rebellion or Treachery or Apoltacy against it; therefore Keep thy heart with all diligence, for out of it are the iffues of in life, Prov. 4.23. The Objects upon which thy Heart fixeth, though they are innocent and harmless for the most part, yet the ill constitution of thy heart turns them to the poylon of thy Soul Riches, and Power, and Honour, and Creatures, are in therafelves good; but it is the heart turns them

them into Temptations, and into firs. In the Purfair of them, it begets Coverousselfs, Ambition, unlawful Man. In the Frustion of them, it begets Pride and Insolence of Carnal Considence. In the Want of them it begets Manuring, and Discontent and Envy: In the Use of this lawful, it begets excess and immoderation and unfeatons thes: In the Performance of things commendable and unmanded, it begets Arrogance, Self-Attribution, Vaindary, Overprizing of them and of it self for them, opinion Merit, supposition of Priviledge to offend in other thing because of the due performance of these. And thus cannot want a Temptation, so long as we carry about a heart so full of corruption; Therefore carry a strict and ligent hand over thy heart, for it hath in it a Fountain.

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feed, a flock of Temptations.

5. Set a Watch over all the Actions of thy Life of whe kind soever: 1. In matters Indifferent, or that are son prefented to thee, suspect thy Judgment in them, and know that thou art apt to Judge partially, and to put a face of indifferency upon things that it may be are evil; and the fore rather be content to deny thy felf the use of things in different, than to hazard thy felf upon that which prove a fin. If thy carnal heart judge a thing indifferent at is ten to one but that thing hath formwhat of fin in it? thy heart dare only fay it is indifferent and may de don, thou may it certainly conclude, that it may certainly be it alone; In matters prefented to thee as indifferent to be don or not to be done, be content to refuse that part which the finful heart most inclines thee to. When thou denye thy felf in that which thou art fure is finful, it is the De ty of thy Obedience: when thou denyeft thy felf in the which feems Indifferent, is the Duty of thy Wandle mels. 2. In matters that are certainly Lawful; yet the beed of any mixture of any unlawful circumstance: for that makes thy very lawful action a finare to thee w draw thee into fin. Any one defect is enough to make the whole action finful: as in the use of the creatures, it

the companied with the circumstances of Immoderation, the considered or Unsuitableness: in the acquiring of carefulness for Life, if it be accompanied with any untroll means, Anxiety, robbing God of the Heart, unseasable robbing God of his Time: these make the things, are in themselves lawful, to become sins. And not only the in case of things lawful, but in case of things necessary contentable: to glorifie God is our most universal and approaches to glorifie God is our most universal and approaches the Old Law, yet to commit Robbery of uni-offerings, or to offer Sacrifice, was a Duty entered under the Old Law, yet to commit Robbery of unit-offerings, or to offer Sacrifice with hands full of blood, and the Sacrifice into an Abonilination, Ma. r. 13. To fin, to give Alms, to Fast, are Duties enjoyned by God; in to do them for Pride, Vain-Glory, turns them into a sin, such 6. 1. The mixing of an ill Means, or an ill End, fulles the whole Service.

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6. Effecially have an Eye to that Temperation that is fintable to thy Age, Complexion, Confliction, or Conmon: for that is thy most dangerous Temptation, because Thath the greatest Power over thee. The Temptations What are commonly Lightness, Pride of Apparrel, Rash-Luft, Excess: The Temptations of Riper Age are commonly Vain-Glory, Ambition, Revenge, Violence: The Temptation of Old Age, Coverteouffiels, Morofity, Sc. So. the Temptations incident to the feveral Conflictions or Conf-Menons, Anger, Luft, Immoderate Esting, Sluggiffmers, Unquietness, Fearfulness, Vanity of Thoughts, Ge. So the Temptations incident to the feveral Conditions of a Mari, those that border upon his Trade or Profession, Lying, Cothing, St. Upon his Effate in this World; Poverty is apt to incline to Murmaring, Replifing, Envy at others that from of less Ment yet more Wealth; use of unlawful Means ther to fipply, or to cover our Wants: Power and Greatof are apt to tempt to Revenige of patt Injuries or prefert Neglects, to form and despite others to Pride and Arrogance, White to be Plattered and hunt for Applaint, Boaffing,

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Threatning, Supercilioufness, Forgetting of Relations, uling undue Means to support it, &c. Wealth is apt to tempt to Confidence in it, to fet up our rest here, to be loth to think of death or change, to forget God, to undervalue, or not to think upon our everlasting future condition, vexing and to. menting cares, an imagination that we are out of the and or reach of the Divine Providence: 1 Tim. 6. 9. The that will be Rich fall into many Temptations. Pleasures expected or injoyned are apt to thrust out of the heart the though of the Presence of God, and the thought of Death and look ment, that so they may be the more freely and uncomme lably enjoyed; they are apt to estrange, a Man from acces to God or confidence in him, &c. These and the like Temptations, every Man may find by a small observation of himself, and others, are apt to follow the several condition of Men, and prevail upon them: and therefore, especially upon any great change of our condition foreseen, we aren fence our selves strongest against those Temptations, which are indeed nothing elfe but the Issues and Productions of the heart upon such Conjunctions, and are as Natural to it is that flate of corruption, wherein the is, (as) vermin are to be produced from heat and putrefaction; and therefore exped fuch Temptations upon any great change of thy condition, and fortifie thy felf against them with Resolution, with Watchfulness, with often thoughts of thy Mortality, with Remembrance of the Presence, Power, and All-sufficiency of God; and lastly, with Recourse to God by Praye against them; for Except the Lord keep the City, the Watth men wake but in vain, Pfal. 127. 1.

2. The second means is that which our Saviour teach us in this Petition, Prayer unto God the Father, who is faithful and will not suffer us to be tempted above what we are able, I Cor. 10. 13. Through our Lord Jesus Chris, who hath suffered himself being tempted, and therefore able to succour those that are tempted, Heb. 2. 18. By the Eternal Spirite; who hath promised to guide us into all truth

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Join 16, 13. That the Almighty and Eternal God, who so be be been been used as to offer use his Hand to lead us, and his Strength to support us, that sees all our ways, and are wandrings, and the snares that are spread for our feet, would be pleased to guide use by his Hand and by his Eye, that we may keep the true and old way; and if any snares be laid there for use by the Enemy of our Peace, that he would either remove or break the Snare, or lead us about by them, or list us over them; That he would be pleased to cleanse our Hearts from our Corruptions, the nursery of our Temptations; that he would prepare us, and instruct, and strengththen use by his Mighty Spirit to discern, and to oppose, and to overcome the deceits and seductions of our own Hearts.

To conclude therefore this part of this Petition: "O Lord "God Almighty, that beholdest all my ways, I find that I "walk in the midst of Snares and Temptations; the great "Enemy of my Salvation, and his Retinue is continually a-"bout me, and watch for my halting, fecretly and undifcoverably foliciting my Soul to fin against thee, almost in every Occurrence of my Life, and every Motion of my Mind; and having in any thing prevailed against me, either he quiets my Soul in my fin, or diforders my Soul "for it, and by both prevents or diverts me from coming to thee to feek my Pardon, as a thing not necessary to be asked, or impossible to be gained: Again, the Men, "among whom I live, fcatter their Temptations for me, by Persuasions to sin, by evil Examples, by success in "finful Practices; And if there were no Devil or Man to tempt me, yet I find in my self an everlasting feed of Temptations, a stock of Corruptions that forms all I am "and all I have or do, even thy very Mercies, into Temp-"tations. When I consider thy Patience and Goodness to me, I am tempted to Presumption, to Supineness, to an "Opinion of my own worth; when I consider or find thy "Justice I am tempted to Murmuring, to Despair, to think "the most Soveraign Lord, a hard Master. In my Un-" derst anding, Qq 3

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"derftanding, I am tempted to fecret Argumentation, "Atheism, to Infidelity, to dispute thy Truth, to Curio ty, to Impertment or Forbidden Enquiries, If I have "Learning, it makes me Proud, apt to despise the puris "and simplicity of thy Truth, to contend for Mastery, me for Truth, to use my Wit to reason my self or other "into Errors or Sins, to foend my time in those discore. "ries, that do not countervail the expence, nor are of any " value or use to my Soul after Death. In my Will feel "much averiness to what is good, a ready motion to ever "thing that is evil, or at least an incertain fluctuation be "tween both: In all my Thoughes I find abundance of Vis "ty; when employed to any thoughts of most concer-"ment to my Soul, full of inconsistency, unfixt, up "fetled, eafily interrupted, mingled with gross apprehen-" hons. When I look into my Conscience, I find her call 1 ly bribed, and brought over to the wrong party, allayed "with felf-love, if not wholly filent, unprofitable, and "dead. In my Affections I find continued diforder, eating "misplaced, and more easily overacted beyond the bound of Moderation, Reason, and Wisdom, much more of "Christianity and thy Fear. In my sensual appearite I find "continual fog and vapour rising from it, difordering my "Soul in all I am about, with unfeafonable, importunity "and foul exhalations, that darken and pollute it, that if "yert and disturb it in all that is good, that continually "folicit it to all fenfual Evils, unto all immoderation and excess. In my Senses I have an Eye full of Wantonness, "full of Covetousness, full of Haughtiness; an Ear full of "Itching after novelties, impertinencies, vaniries; a Pala " full of Intemperance, studious for curiosities; a Hand "full of violence, when it is in my power; a Tongue full "of unnecessary vain words, apt to flander, to whifper, "full of vain-glory and felf-flattery. If thou givest me a "bealthy from Body, I am ready to be proud of it, ape to "think my felf out of the reach of fickness or death; It "keeps me from thinking of my latter end, or providing " for

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this I am ready to use that strength to the service of in, with better advantage, more excess, and less remorfe. Whou vilitest me with fictorifi, I am furprized with Pec-"Mhnefs, Impatience, with folicitous Care touching my "Plate, and Postericy, and Recovery, and my Thoughts "concerning thee less frequent, less profitable then before, shough my Necessary be greater. If thou givest me Plen-I am apt to be Proud, Infolent, Confident in my Wealth, reckoning upon it as my Treasure, think every "thought loft that is not imployed upon it, or in order to "hereafe it, loth to think of Death or Judgment. If thou Whiteft me with Powers, I am apt to murmur, to count the Rich happy, to east off thy service as unprofitable, n look upon my everlasting hopes as things at a distance, Imaginary Comforts under Real Wants. If thou giveft me Reputation and Efteem in the World, I am apt to make use of it to bear me out at a pinch in some unlaw-"hil action, to use it to millead others, to use any base "hist to support it. If thou cast me into Reproach and "huminy, my heart is apt to swell against the Means, to hudy Revenge, and to die with my Reputation, though "I may causeledly be lost, and to have the Thoughts and Remembrance of it to interfere and grate upon my Soul, even in my immediate fervice to thee : any Crofs fowers my bleffings, and carries my heart fo violently into diff-"content, for, it may be, a fingle affliction, which I defervedly fuffer, that I forget to be thankful for a Multi-"tude of other Mercies, which I undefervedly enjoy. If "Iam about a good Duty, I find my heart tempted to perform them Carelefly, Formally, Negligently, Hypocri-"rically, Vain-glorioufly, for falle or by-Ends; and when "I have done them, my Heart is puft up with Pride, opi-"nion of Merit, looking upon my Maker as my Debtor for the Duty I owe him; and yet but flightly and de-"fectively performed to him; How then can I expect "Power from my felf to relift a Temptation without, when "I find to much Treachery within me? I therefore be-" feech Q94

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feech thee, most Merciful and powerful Father, to fee into my heart the Grace and strength of thy blessed Sa rit to refift and overcome all my Temptations, to cleans and purge this foul heart of mine, of this Brood and net of Lust and Corruptions that are within it; to strength en my self against the Temptations of Hell, the World "and my felf; to lead me in fafe paths; to discover and "admonish me hourly of all the Dangers that are in my "way; and fo by the mighty and over-ruling Providence to guide me that I may avoid all occasions of falling to to order and over-rule, and moderate, and temper al "the Occurrences of my Life, that they may be fuitable m "that Grace thou givest me, to bear them without offen "ding thee; and if thou at any time fuffer me to take a " fall, yet deliver me from presumptious fins, give mea " heart speedily to fly to thee for strength to restore me, " for mercy to pardon me. If thou sufferest me to fall into "Temptation, yet I beseech thee deliver me from the er evil

But deliver us from evil. Three Evils are here meant.

1. The Evil of Sin. We are before taught to pray for pardoning Mercy in the first Petition; for preventing Mercy in the former part of this Petition; and here we are taught to pray for delivering, restoring Mercy. When a fin is committed, there is not only a guilt contracted, which stands in need of Mercy to pardon it, but the Soul receives a Wound that weakens it, and stands in need of Divine ffrength to restore it; and without this it will never rise out of that state of Impotency, yea of Rebellion into which it is fallen, but would multiply fin upon fin to all Eternity. As before our conversion unto God we are dead in trespalls and fins, and cannot convert our felves; so after we are converted, any one fin puts us, as in our felves and respect of our own strength, into the same state of dead Men, in which our conversion at first found us: only here is the odds, God is pleased to put into us a Seed of Life, that shall again quicken us though we fall: I John 3. 9. Wholoever is born is a feed abideth not commit fin, (that is, continue in it) for its feed abideth in him. I John 2. I. If any man fin, we have a devocate, &c. That Seed of Life, that Advocate of our feace, will cause him to lay hold again upon the Strength, and Mercy and Promise of God; will carry his Eye to look upon this brazen Serpent; will enable him to re-apply the Merits and Life of Christ to his Soul; and so that Wound that was in it self mortal, is cured, and the Soul enabled to return again to God, whom by sin it hath fortaken; and yet though the benefit is ours, the deliverance is Gods, and he will be sought unto, as well for strength to recover from the state of sin, as for Mercy to recover from

the Guilt of Sin after every fall.

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2. Deliver us from the evil of Punishment, or Affliction : 1. By giving us Patience to bear it, as from the hand of God; 2. Wisdom and Understanding to discern and percive what the end of God is in fending it; for the Rod hath his Voice and his Message, It may be it is to bring into remembrance some sin past unrepented of, which lyes makling in thy conscience, though thou hast forgotten it. and so it bids thee look backward: It may be it is to prevent thee from some sin, which thou art otherwise like to fall into, and so bids thee look forward: It may be thy Heart begins to fettle upon her lees, to fix her felf upon the World, to grow fecure and careless, to grow proud and wanton, and so it bids thee look within thee : It may be God is pleased to use this Cross to stir thee up to Dependance upon him, to feek him by Prayer, to discover his Power and Mercy in delivering thee in some eminent way, and so it bids thee look above thee. Learn therefore the Message of the Cross, and improve it to that end for which he fent it. and by this means thou shalt be delivered from the Evil of the Evil. 3. Deliver us from Evil, that is, from the very Incumbency of the Evil upon us. And this is a thing that we may lawfully ask, so it be with submission to the Will of God, who best knows what is fit for us: only of this we may be fure, that though the thing be not granted, yet

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yet thy Petricion is not lost: when Paul befought God the against an Affliction, 2 Cov. 12. 9. though he had not deliverance from it, yet he had sufficient Grace given him to bear it: when our blessed Lord besought that that con might pass from him, though he must drink of the con yet he was hlard in the thing which he seared, Heb. 5.7. And thy Prayer for deliverance shall be answered either what way to escape it, or with strength comfortably to bear a way to escape it.

I Cor. 10, 12.

2. Deliver us from Evil, that is, the Evil one, who god about as a roaring Lyon feeking whom he may devour the Prince of Darkness, the Prince of this World, the Princed the Power of the Air; an invisible Prince, that could be but get Commission from the great Lord of Heaven and Earth, would fift us as Wheat, would shake our Faith and bring us under his own rule; a Creature, but yet of the Power, Wildom, Subtility, and Malice, that he would be eafily able to feduce, or at least to disorder and shatter the ftrongest Man, as once he did Fob: therefore we have qui to pray, that, as the Son of God came to destroy the work of Satan, to judge this Prince of this World, to bruile Head, to he would continually affift us with his Grace to relift him, to discover him, even when he transforms him fif into an Angel of light; that if he shall go about to Seduce us from the Truth by Signs and Wonders, as one he did Pharach; by Predictions, as fometimes he did in the Heathen Oracles; by Mifapplications even of the very Word of Truth, as he indeavoured to do by or Saviour; by fucceffer and events of things; that we my remember the caution that Mofes gave unto the Ifracion; Deut. 12. 2. The Lord your God proveth you, whether ye ha the Lord your God with all your heart, and with all your Soul that if he go about to feduce us into Sin, or denying it the Truth by Proposals and Promises of Honours, Peterments, Temporal Advantages, or to affright us from the Truth by Menaces, Perfecutions, Difgraces, Death, yet at may not be allured or affrighted into fin, but may keep clos Meditations upon the Lord's Prayer. 259 to the fire Truth of God revealed in his Word, whatever the Erent be.

For thing is the Kingdom, Power and Glory.

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In the beginning of this Prayer, our Saviour teacheth us m fliengthen our Faith in the Mercy of God, by teachin us to call him Father and in the Power of God by sching us to call him our Heavenly Father; that under both these considerations we may look upon Almighey God the entrance into our Prayers: And because our thoughts meafily taken off from these considerations; and, like Me Arm, our Faith soon declines, and our light soon bens out; and because there is an equal necessity of Inuntion of fpirit, as well in our last request as in our first, or Saviour teacheth us to remind those considerations, the may support and fortific our Souls in the close of our fayers, as well as in the beginning; that to the confidemin of Almighty God, his Power and Goodness, who the Beginning and the End, the First and the Last, may te the Beginning and the End, as of our Prayers, & of all our Services.

Thou art the only, and absorber in the control of t

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ced? And if thou art our King, it is but reasonable for me to defire, That thy Name may be glorified, that all " the Subjects of thy Kingdom, according to their fever " conditions may Magnifie and Glorifie the Name of the King; That thy Kingdom may come with evidence and demonstration of it felf; and that all thy Creatures, a they owe a just subjection to thee, so they may duly me form it; that those that have rebelled against thee me return, and be brought into subjection to thee; the though other Lords have had an usurped Domining over us, yet that thy Kingdom may break in pieces il "Usurpations, and recover thy revolted Subjects unto the fight Allegiance. That thy Will, the only rightful Law and Rule of Justice, may be done in all places of the Dominion, in Earth and Heaven; and that all thy Cre. tures may submit freely to this thy Will, which is the only Rule and Measure both of their Perfection and Ohe "dience: the Wills of Earthly Kings are subject to Error. Oppression, and Injustice, and therefore thy Providence "hath regulated their Administrations by Laws and Rule but thy Will is the only Rule, Exemplar, and Foundation on of Justice; therefore let thy Will be done. The "thou wouldest give us our Daily Bread. When the ferm "years of Plenty had filled Pharaob's Store-houses; and were after entertained with seven years of Famine the " Egyptians cryed unto their King for Bread, Gen. 41.55. "And whither shall we go for Bread for our Bodies, but to " our King, who is Lord of all the Store of the World, and "gives Meat to all his Creatures in their feason, and feets the young Ravens when they cry? And whither should " we go for Bread for our Souls, but to thee our King, who "half intrusted this Bread of Life under the Hands of our "Fofeph, our Saviour? That thou wouldest forgive m m "Sins; for our Sins are as so many Treasons against thy "Majesty, and thou alone canst remit, against whom alone "we can offend: The pardoning of Sins, as it is thy pear "liar Prerogative, (for who can forgive Sins, fave God on ole for

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"thu wouldest deliver us from Temptation, the Cause of Sin; "and from Evil, the fruit of sin; from the Incursions of that Rebel against thy Majesty, the Prince of Darkness, "for whether should the Subjects sly for Protection, but to their King? and though that Prince hath a King? "dom too, yet it is regrum sub graviore regroe, the very "Kingdom of Hell is subject to thy Authority; and therefore as thou art our King, we beseech Thee, Protect and Deliver us."

and the power, "There may be a lawful and a just Authority, where yet there wants Power to act it: but as "thou hast a just Soveraignty and Authority over all thy Creatures, fo thou hast an Infinite Power to do whatfoever thou pleafest: nothing is too hard for thee: Evil "Men and Evil Angels, though they relift thy Authority, cannot avoid thy Power. My Requelts that I have here sent up unto thee, they are Great Requests, but vet they are all within thy Power to grant: Sin hath drawn a cloud and darkness over our Understandings, that we cannot fee thee; It hath infused a malignity into our Wills, that we cannot abide thee; and how then Shall we fanctifie that Name which we know not; or if we know, yet we hate it? But thou hast Infinite Power to featter this darkness, that we may see thee, and to conquer this perverineis, that we may love and glorifie thee. The Prince of darkness hath set up his usurped Power and is become the Prince of the World, and fets up strong holds in our hearts, and mans them with principalities, and powers and spiritual wickedness; but thou hast Infinite Power, even by a poor despised Gospel, to pull down these strong holds, to subdue those Principalities and Powers, to bind the strong man that keeps the House, and to set up thy Throne and thy "Kingdom, even where Satan's feat is. The state of our nature is fo changed, that we, that were once fitted for

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an obedience to thy Will, are now become enemies in " relifters of it, dead to the obedience of it; but that he infinite Power by thy very Word of Command to asset the us, as well as to create us, to change our Name so conform our Will to the obedience of thine, day "thy Will may be done in Earth as it is in Heaven & "hath out a Curfe into the Creature, that it hath loft me of that effectual power to support and to prefere an Nature, that once it had; and it hath put a diforde ! to the whole Creation, fo that it is a wonder to ke the "fuch a World of Men and Creatures, amongs whom's "hath fown fuch a diforder and enmity, friend be on "able to live by another; yet thou haft power to reme "that Curfe, to provide for the feveral Exigencies of a "the Creatures, according to their feveral Convenience "to feed us in times and places of necessity; to make a la wen our Purveyor, a Craile of Oyle or a Barrel of Mal "to be a topply for three years Famine. Our daily for "committed to often against to great a Duty, against "many Mercies, fo much Patience, fo much Love, f " much Bounty received from own that owes us nothing "are enough to fin away any stock of Pardoning Man "and Patience below Infinitude; But thou half an unfer-"chable borromless Fourtain of Power, as well to party se to punish. Our Temptations unto fir meet us unto "every occasion, from without us and from withing "and we have no Wifdom in our felves to forefee then no strength, not yet any will, to oppose them; but "thou half infinite Power to forefee; to prevent, to di went them, and to deliver from them. The leaft of "Evils, armed with the guilt of any one fin, will, like "Weight of Lead, prefs us into an impossibility of reaery from it; the enemy of our Souls is converfant with in us, and about us, and ready upon every occasion to "feduce us into fin, and to torment and diforder us for it "and his power and strength and subtility is beyond out "power to relift; and indeed he finds us willing Captive;

that is thou half Authority, so thou half Power to restrain him, to discover him, to fortific and strengthen us small him, and to deliver us from him: And therefore here lay hold of the strength of Compounts to grant

ther my Petitions; but this is not all!

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the Glay. "Omnipotency, though it be one additiof frength to our Prayers, yet it is not enough. The Meer in the Gospel faid truly to our Saviour, If thou wir, thou canft make me clean; but yet he doth nor con-"dade, Thou canft, therefore thou wile : but thy Glory is the great End of all thy Works; the End of thy great Work of Creation; Prov. 16.4. the End of thy Son's faming into the World to redeem Mankind, Luke 2. 14. the End of thy Eternal Counfel in electing forme to Life. and leaving others; Rom. 9. 22. It is the only Tribute harall thy Works can give thee for their being and Pre-"Gration, and that which thou accountest most dear and "securiar unto thy felf. Ifa. 42. 8. 48. 1 1. 1 am the Lord. "but is my Name, and my Glory I will not give to another. "And in all these my requests I have sought nothing but what conduceth to thy Glory. In Granting what I have here asked; the Benefit is ours, but the Glory is thine. his thou halt the Glory of thy Mercy, the Glory of My Power, the Glory of thy Bounty and Goodness, the "Glory of thy Truth and Faithfulness; thou hast faid of old, that thy Glory shall be revealed, and that all flesh "hal fee it; Ifa. 40. 5. that they shall fanctifie thy Name: 29. 29. that thou wilt fet up a Kingdom that shall lever be destroyed, and shall break in pieces and confirme other Kingdoms, and shall stand for ever; Dun. 2. 44. "Am. 7. 27. That thy counfel fhall fland, and thou wilt do all thy pleasure; Isaiah 46. 10. That thou will give us a new Heart, and a new Spirit, and will cause us walk in thy Statutes, and to keep thy Judgments and dothem; Ezek. 36. 26, 27. That verily we shall be fed: Milm 37. 3. That though the young Lions do lack and fuller hunger, yet they that feek thee shall not want any

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good thing; Pfalm 34. 10. That if we return unto the thou will have Mercy, and abundantly Pardon . 16 "55.7. That thou art a God Pardoning Iniquity, Trans greffion, and Sin; Exod. 34 7. That thou wilt not fine "us to be tempted above what we are able, but wilt with "the Temptation make a way to escape; I Cor. 10,12 "That if we call upon thee in the day of trouble, thou with "deliver us, and we shall glorifie thee : Pfalm 50. 15. And "yet though thou, the great God of Power and Truth ha fooken all this, and wilt do it, yet that thou may'll have "the due acknowledgment of our subjection and dependence "upon thee, thou wilt be enquired of for this to do it for "us; Ezek. 36. 36, 37. And although we are for find "that we cannot fo much as deferve thy pity in our great " milery, yet for thy Names fake, and for thy Glory's fake "hear us: Pfalm 106. 8. For thy own fake, Ifaiah 48.11. "And though all the Praises and Acknowledgment of "thy Creatures add nothing to thy Glory; for thine is " an Effential, Infinite, Absolute, Independent Glory; ye "fince thou art pleased to accept of this our poor and on "only Tribute, and to take it in good part from thy Cres " tures, we will thankfully acknowledge thy great cond " cention to us in accepting of our Prayers, and graning "our Requests, giving us liberty through thy Son tole "intercessors for our selves, for others, nay for thine own "Glory and Kingdom, and the manifestation of it: When " Shall I render unto the Lord for all his benefits towards mil "I will take the Cup of Salvation, and call upon the Name of the "Lord. Give me Grace in all my Wants and Necessian to fly to thee by Prayer, and in all my Supplies and Del "verances to return unto thee with Thanksgiving. For Ever. " Thy Kingdom is an everlasting Kingdom

"and thy Dominion endureth throughout all Generations, " Psalm 145. 13. A Kingdom which shall in time break " and subdue all the Kingdoms of this World, and the "Kingdom of Darkness, Sin, Death, and Satan. And s is thy Kingdom, fuch is thy Power, infinite in extent,

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infinitely more comprehensive then the vastest wants or \*defires of thy Creatures, infinite in duration, unexhauafible by all the fuccessions of Time and of Eternity it "felf. And as is thy Kingdom and Power, fuch is thy "Glory, an Eternal and endless Glory; before the birth of "Time, when nothing had a Being but thy felf, thou "hadft Infinite Self-fufficiency, and an Incomprehenfible "fulnels of Glory; John 17.5. And when thou did'st in time create the World, it did not contribute unto "thy fulness of Glory, but thou did'st communicate and simprint some of thy Glory upon it; and all the Glory "that thy Creatures bring unto thee, is nothing else but the reflection of thine own Glory, a recoyle of that Beam "that came from thy Sun: yet though the Glory of thy "Essence, cannot receive any increase by this reflection, "yet thou art pleased everlastingly to perpetuate this thy "reflexive Glory by the immortal Angels and Spirits of just "Men made perfect; to whom thou wilt, unto all Eternity, "communicate a fulness of the Vision of thy Self, accord-"ing to the measure of their perfect, but finite Natures ; "and from that communication of thy Glory to them, they "shall everlastingly return Glory to thy Name; saying, "Bleffing, Honour, Glory and Power, be unto him that fitteth on the Throne, and unto the Lamb, for ever and ever, Amen, " Rev. 5. 13.

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# Lord's Prayer

Our Father.

Eternal and Glorious Lord God, thou art our Father by Creation, for thou gavest at first Being to the Common Parents of all Mankind: Thou art our Father by Nature; we owe our own immediate Being more to Thee, than we do to our immediate Parents; for thou art the Father of our Spirits: Thou art our Father by our Preservation; we could not support our selves in Being one moment of time, without the uncessant influence of thy Providence and Goodness: Thou art our Father by Adoption, receiving us in a more special manner to be thy Children in and through Jesus Christ. In all the Course and Passages of our Lives, thou hast manifested unto us the Love and Compassion, and Tenderness, and Goodness. and Affection, and Kindness of a Father; Forgiving our Offences, Healing our Backflidings, Pitying our Weakneffes, Supplying our Wants, Delivering us from Dangers, Accepting our weak endeavours to please and serve thee; Providing things necessary for us, and an Immortal Inheritance of Glory and Happiness. Blessed be thy Name, that art pleased even from Heaven to commissionate us to come unto thee, and to call upon thee under that encoura-Rr 2 ging, ging, comfortable, and near Relation and Title of our Father; which carries in it the most full and ample assurance of Audience and Acceptation: For with whom can we expect acceptation or Acces? From whom can we expect the concession of what we need, if not from our Father? To whom should we resort for supplies but to our Father?

#### Which art in Heaven.

It is true, the Fathers of our Flesh did bear to us Tenderness and Affection: but alass! they were Mortal Fathers. Fathers on Earth, Fathers that either are dead, or mult die; And besides, though their Affections might be large to us, they were straitned in Power; they were Earthly Fathers; and possibly their Affections to us were larger then their Ability. But thou art Our Father, an Abiding, Everlasting Father, a Father in Heaven. As thy Love is abundantly extended to us as a Father, fo thy Power and Ability to answer us is as large as thy Goodness. Thou art an Heavenly Father, an All-sufficient Father; we are not straitned in thy Love to us, because thou art our Father: neither are we straitned in thy Power, Wisdom, Goodness; for thou art Infinite in all thy Attributes. Ifaiah 66. 1. And yet, though thou art in Heaven, as thy Throne, yet Earth is thy Footstool: Though thou dwelest in the Heavens by thy Glorious Manife-3 Kings 8. 27. station of thy Majesty, yet the Heavens, nor the Heaven of Heavens cannot contain thee. Thou art in all Places by thy Power, Presence, and Essence. Our Prayers have no long journey to thee; for thou art near unto us, and acquainted with all our Thoughts, and Wants, and Delires. And thou art not only present to hear our Prayers, but to relieve, supply, support us; and art pleased by a special Promise to make the poor cottage of an humble, fincere, praying Soul, to be thy Temple and to be present there, and to be near to all them that in integrity call upon thee. Hallowed

## Hallowed be thy Name.

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And fince thy Glory and Honour is the great End of all thy Works, we defire that it may be the beginning and end of all our Prayers and Services. Let thy great Name be Glorious, and Glorified and Sanctified through all the World: Let the Knowledge of thee fill all the Earth; as the Waters cover the Sea: Maiab 11. 9. Let that be done in the World, that may most advance thy Glory: Let all thy Works praise thee: Let thy Wisdom, Power, Justice, Goodness, Mercy and Truth be evident unto all Man-kind, that they may observe, acknowledg and admire it, and Magnifie the Name of thee. the Eternal God. In all the dispensation of thy Providence. enable us to fee thee, and to fanctifie thy Name in our Hearts with Thankfulness, in our Lips with Thanksgiving, in our Lives with Dutifulness and Obedience. Enable us to live to the Honour of that great Name of thine by which we are called; and that as we profess our selves to be thy Children, fo we may study and sincerely endeavour to be like thee in all Goodness and Righteousness, that we may thereby bring Glory to thee Our Father, which art in Heaven; that we and all Man-kind may have High and Honourable Thoughts touching thee, in some measure fuitable to thy Glory, Majesty, Goodness, Wisdom, Bounty, and Purity; and may in all our Words and Actions manifelt these inward Thoughts touching thee, with suitable and becoming Words and Actions.

## Thy Kingdom come.

Let the Kingdom of Grace come. Let all the World become the true Subjects of thee, the Glorious God. And let the Gospel of thy Kingdom, the everlasting Gospel, run victoriously over the face of the whole World; that the Kingdoms of the Earth Revel. 11. 15. may become the Kingdom of God and of

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his Christ. Let thy Grace, and thy Fear, and thy Lore, and thy Law, rule in all our Hearts, and in the Hearts of all Mankind. And fubdue and exterminate the Kingdom of Darkness, the Kingdom of Satan, the Kingdom of Anti-Christ, bring all Men to the Knowledge and Obedience of the Truth: and let the Scepter of thy Kingdom be fe up and upheld as long as the Sun endureth. And let thy Kingdom of Glory come. Also make us fit Veffels of it: and that having this hope, we may perfect 2. Cor. 7. I. Holiness in thy Fear, Waiting for, and Hall. 2. Pet. 3. 12. ning unto the Coming of our Lord Jefus 1. Cor, 15. Christ, and the Day wherein he shall Deli-24. 28. ver up the Kingdom unto the Father, that God may be all in all.

## Thy Will be done.

And fince thy Will is a most Holy, Righteous, Gracious, Just and Wise Will, let it be evermore our choice, to make thy Will to be ours, and to refign up our wills unto thee, and to thy Will. Let the Will of thy Counfel be done and although we know it is not in the Power of Men or Devils to hinder it, yet so we do testifie our Duty unto thee, in Praying, that nothing may impede or retard the Will of thy Counsels; for thy Counsels are full of Goodness, and Benignity, and Purity, and Righteousness. And we beg thee to give us hearts most intirely to wait upon thee, in whatfoever thou shalt appoint concerning us: that if thou shalt give us Prosperity and Success in this Life, we may receive it with all Thankfulness and Humility; and use it with Sobriety, Moderation and Faithfulness: if thou shalt fend us Adversity, we may entertain it with all Submissiveness, Patience, Contentedness; cheerfully submitting to the Dispensation of our Heavenly Father; ever acknowledging thy Will to be the best Will, and that whereunto it becomes us with all Humility to submit to; and in the midst of all to rejoyce, that our Portion, and Patrimony,

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ny, and Happiness is referved for us in a better life. And as we defire the Will of thy Counsels may be done upon us, so we defire the Will of thy Commands may be done by us, and by all Mankind: that we may conform our Hearts and Lives to the Rule of thy Blessed Word, that we may live in all Piety to thee our God, in all Righteousness towards Men, in all Sobriety towards our selves; that we may follow those Precepts and Patterns of Holiness, Righteousness, Justice, Temperance, Patience, Goodness, Charty, and all other Moral and Christian Virtues, that thou hast in thy Word Commanded or Propounded for our Practice and Imitation.

#### In Earth as it is in Heaven.

And that this Obedience unto thee and thy Will, may be performed by us and all Mankind in some measure answerable to what is done by thy Glorious Angels in Heaven; that we (may) do it Chearfully, without Murmuring; Sincerely, without Dissimulation; Speedily, without Delay or Procrastination; and Constantly and Uncessantly, without Deficiency or Fainting: And that we may not at all fail in our Duty herein, be pleased daily more and more to reveal thy Hevenly Will unto us, that so our Will on Earth may answer thy Will in Heaven: and keep is always careful and circumspect, in sincerity and Integrity of heart, to keep close unto it; that neither the corruptions of our own hearts, the seducements of Saran, the deceits of this present World, may at any time withdraw is from the Obedience of thy most Perfect and Holy Will.

## Give us this day our daily Bread.

And now, most Gracious Father, as we have Petitioned Thee for things that more immediately concern thy Glory, Kingdom and Will, we beg Thee to give us leave to Petition Thee for some things that more immediately concern our Rr 4

felves. Bleffed Lord! thou hast given us our Being; and yet when thou hast so given it us, we cannot support or felves in that Being one day, nay one moment, without thy further Influence and Bounty. We therefore beg d Thee our Daily Bread; and, in that, all the Bleffings and convenient Necessaries for our support. We beg Breading this Life: Thou that feedest the young Ravens when the cry, we, that are thy Children, beg of Thee to feed a with food convenient for us: Thou that cloathest the II lies of the field, give us cloathing for our covering and & fence; and all those necessaries and convenient supplies for our wants and conditions. And because it is thy Bleffin that giveth our Food ability to nourish us, our Cloaths keep us warm, and all other outward supplies, their services ableness and usefulness for our Conditions, we beg the Bleffings may come along with thy Benefits. And became it is part, as well of our Duty, as of that State and Cond tion wherein thou hast placed us in this Life, that in the fweat of our brows we should eat our bread; enable us, w befeech Thee, for the Duties of our feveral Callings and Imployments; and bless our Labours, that we may fere Thee faithfully therein, and may be enabled thereby honel ly to provide for our felves and Families. And as we be of Thee this meat that perisheth, the convenient supplies of our external conditions in this life; so we befeech The give us that Bread that may feed us unto everlasting life; Interest in the Righteousness and Merits of thy Son Jens Christ, thy Grace, and the Direction, Guidance, and Sandification of thy Holy Spirit; whereby we may be directed strengthned and Comforted in a walking according to the Will here, and may everlastingly enjoy thy Presence and Glory hereafter.

# And fergive us our Trespasses.

Thou art the great Creator, Lord and Governour of all the World, and art in a more special relation, the Sovereign

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he Father, the great Benefactor of Mankind; and therefreemy'st most justly expect from the children of Men OUT our utmost Love, and Fear, and Reverence and Obedience : OU and thou hast by the Light of Nature, and by that greater 马军是是 Light of thy Holy Word, reveal'd unto us a most Holy and Richteous Law, to which we owe a most entire and sinare Obedience ; and yet notwithstanding all these Obligaions, we poor finful Creatures do daily and hourly violate hat Holy Law of thine both in Thought, Word and Deed: we omit much of what thou requireft of us; and we commit often what thou forbiddest us: we are deficient in the Remembrance of thee, in our Love to thee, in our Fear of me. We often omit those Duties that thou requirest, of Invocation, Thanksgiving, Dependance; and when we perform them, they want that due measure of Love, Humility, Reverence, Intention of Mind, that thou most Justly dost reaire and deserve: we omit those Duties of Charity, Justice, Righteousness, that we owe to others; that Sobriety, Temprance, Moderation, Vigilance, that relate to our felves; and we daily commit Offences against thee, the Glorious God; against our Neighbours; against our selves; contrary to the liminctions of thy Holy Law revealed to us: and these we ofen reiterate against Mercies, Chastisements, Promises of better Obedience. And although many of our Neglects and Offences immediately concern our felves or others, yet they seall Offences against thy Holy and Righteous Law; and against that Subjection, and Obedience, and Duty, and Thankfulness, that we owe unto thee. And when we have done all this, we are not abe to make thee any fatisbotion for any of the least of our Offences or neglects, but only to confess our Guilt, and to beg thy Mercy, Pardon and Forgiveness. We therefore come unto thee, who art our Lord and Sovereign, whose Perogative it is to forgive liquity, Transgression and Sin; to thee, which art our Father, who art full of Pity and Compassion to thy Children, though disobedient and backsliding Children; to thee, who art a Father of Mercies as well of Men; and

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haft delight in Forgiving thy disobedient and return and repenting Children: and we confess our fins, our land flidings, our failings. And upon the account of thy Mercy and Goodness, upon the account of thy Son's M and fufferings, upon the account of thy own Promise contained in that Word, whereupon thou half cauled in Servants to truft; Pardon the fins of our Duties, and the of our Lives; the fins of our Natures, and the fins of or Practice; the fins of our Thoughts, Words, and Action the fins of Omission, and the fins of Commission; the of Infirmity, Failing, and daily Incursion, and the fine Wilfulness, Prefumption and Rebellion, whereof we lan guilty before thee. Our Request, we confess is gree The Debt whereof we defire Forgiveness, is a great m valt Debt: but we ask it of the great and glorious Monard of the World; we ask it of our gracious and merciful Fa ther; and from that glorious God, who rejoyceth more multiplying Pardons upon repenting finners, than the Ch. dren of Men can delight in Offending.

# As we forgive them that Trespass against us.

And belides all this, we have been taught by him, the knew thy Will to be full, that if we from our hearts forging those that Trespass against us, thou that art our Heavely Father wilt forgive us our Trespasses against thee. Upon this Promife of thine we lay hold. In Obedience to the Commands, we forgive our Brethren their Offences against us, and beg thee therefore to make good that thy Promit Forgive us our Offences. It is true, our Forgiving of other cannot merit thy Pardon of us. When we Forgive, we do our Duty, because thou Commandest it. And besides, the Trespass that we remit is but to our Brother, and is but a small inconsiderable trespass in comparison of those Trepasses whereof we beg the forgivness of Thee : his Trespan not an hundred pence, ours more then ten thousand talent Yet, bleffed Lord, give us leave to lay hold upon thy Promife,

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which thou hast freely made, and to strengthen our in this, that that God that hath commanded us to the our repenting Brother, will not deny a Pardon to his ming Children; and that God that hath been pleased formile forgiveness to us upon our forgiveness of others, God of Truth and Faithfulness, as well as a Father of the analytic proportion deserve our God's forgiveness of us, when the God of Truth hath freely ingaged himself by Word to forgive us if we forgive, he will never break and he that hath raised in our hearts by his Grace this sectul temper and disposition towards others, hath therefore us a pledge of his Mercy and Goodness unto us furdoning all our Offences.

## And lead us not into Temptation.

And because we are weak and frail Creatures, subject be overcome with every Temptation, to depart from Duty to thee; and we hourly converse with all variesof Temptations: Temptations from the World; Tempnios from Satan; the Prince of this World; and, which the worst of all, Temptations from our own sinful ans, corrupt natures, unruly, affections; and without prontinual Grace preventing or affilling us, the least of these our Enemies and Temptations are able to over us: And because we are obnoxious to Temptations all our actions, in all our conditions, in all our wants, ad in all our enjoyments; in our lawful actions we are flight to the Temptation of Immoderation and Excess; our Religion, Actions, to Formality and Vain-glory; n our Prosperity, to Pride and Forgetfulness of thee; in Myersity, to Murmuring and Discontent, and accusing thy Providence; under Injuries, to Vindictiveness and moderate Anger; under Comforts and Enjoyments, to curity and Abatement of our Love to thee, and fetting wour hopes and our rest upon the present World; in our

our Knowledge, to vain and impertinent Curiofity, a and Self-conceit; in cases of Wants, to unlawful Me for our Supplies; in case of Abundance, to Luxury, temperance and Contempt of others; in Sickness, and patience; in Health, to Presumption and Forgetfulne our latter ends; in our Callings, either to Negligence, faithfulness and Idleness on the one hand, or to over Solicitousness and Vexation on the other hand: If we in Company, we are in danger to be milguided by evil h fuations or Examples from others; if we are alone, we apt to be corrupted by the evil fuggestions of our corrupt hearts, or of that evil one, that watcheth all portunities, either to seduce or mischief us. And sme our ways are before thee, and thou knowest the fethat are in them, and how to prevent them, or to preus from them, or to preserve us against them, we been thee, by thy Providence preserve us from all those To tations, which thou knowest to be to strong forus; by thy Grace preserve us from being overcome by the Temptations, that unavoidably occur in all our actions conditions: Grant us the Spirit of Watchfulness and Sal ety, the Spirit of Moderation and Humility, the Spirit Patience and Wildom, the Spirit of Faith and Den dance, and the Spirit of the Love and Fear of thy Mark that may support us against all those Temptations unto fin, that may occur in the course and passages of a Lives; that though thy Providence should permit us to ! into Tempration, we may not fall under it, but byth Grace be delivered from the evil of it.

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## But deliver us from Evil.

Deliver us therefore, we pray thee, from Evil of all kin and natures: from the Evil of Sin, and from the Evil Suffering; from such Evils as may befal our Souls, extended to disturb and discompose them, or to defile and compute them; from the Evils that may befal our Bodies, by Gualte

ties or Diseases; from the Evils as may befal our Estates I offes and Calamities; from the Evils that may befal or good Names by Calamnies and Slanders; from the that may befal our Relations in any kind; from Public Evils to the Church or State, wherein we live; from the Evils to our selves or others.

## For thine is the Kingdom

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And though in this short Prayer we have been bold to of thee many large and ample Benefits and Mercies, ich, if we look upon our felves only, feem too great for us yet they are not too great for thee to give; for thou the great King and Sovereign Lord of all the World, omparison of whom, all the Kings of the Earth are but inconsiderable things; and yet even their Honour is dadvanced by Benficence and Bounty; all which nesheles is but a drop in comparison of that Ocean of whele and Bounty, and Beneficence that relides in, and of flows from Thee, the Great Monarch of the whole Thy Subjects are all of thy own making; and the good that is in them, or enjoyed by them, is derived thee to them: The Strength and Glory and Beauty excellence of thy Kingdom is not derived from thy wells, but from thy Self to them. And therefore, ngh my Petitions be great, they are fit to be fuch; bedirected to the Mighty Greator, and King and Mowhof the whole Universe, the Root and Fountain of all ing and Goodness.

#### The Power.

And as thou art the Great Sovereign of all the World, of art invested with the Supream Authority, so thou art regreat Creator of all things, and art invested with InfiPower and All-sufficiency. And as thou hast the Suman Authority, so thou hast Boundless Power to Grant

and Effect what we have asked. As thou art the 6m and Glorious King of Heaven and Earth, and the Father all Mankind, we have reason to be consident in thy 6m ness and Beneficence. And as thou art the Almighty 6m tor, we have affurance of thy Power, to give us whatfor thy Wisdom and Goodness doth move thee to below And therefore upon both accounts we have reason to consident in the obtaining of what we ask in this Page from the great Lord of all things, that is abundant a Goodness, and All-sufficient in Power.

## And the Glory.

And although thy Infinite All-fufficiency and Glory a receive no increase from thy Creatures, yet give us la with Humility to press thee ever with this Argumental Thou hast been pleased to declare unto us, That thy Gla is the great end of all thy Works; and art pleased to fet greatest value that may be upon thy own Glory; and pleased to command thy Creatures to Glorifie Thee; in dost accept that small Tribute of Praise and Thanksim and Glorifying of thy Name from thy Creatures in go part Thou hast the Glory of our Dependance upon The which we testifie by invoking thy Great Name; thou wi have the Glory of thy Goodness, thy Power, thy Bour in granting these our Petitions, and Requests; and h Glory of our Praises and Thansgivings for thy Bounty a Goodness in accepting and answering them; which thou it cannot benefit Thee, yet it is all thy poor Creatures return unto Thee, and thou halt declare

Plat, 50. 32. thy felf well pleased with it. He that offer eth Praise gloriseth Thee.

#### Amen.

Bleffed Lord, therefore be it according to these our Parties and Desires: and so much the rather, because the

m Requests, are not the product of our own Imaginations and weak Judgments; but that Son of thine, who best hewthy Will, and what thou wouldest grant, hath taught thus to pray; When ye pray, say, Our Father, &c.

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